MISCELLANEOUS BABYLONIAN INSCRIPTIONS

BY

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PART I

SUMERIAN RELIGIOUS TEXTS

INTRODUCTORY NOTE

The texts in this volume have been copied from tablets in the University Museum, Philadelphia, and edited in moments snatched from many other exacting duties. They present considerable variety. No. 1 is an incantation copied from a foundation cylinder of the time of the dynasty of Agade. It is the oldest known religious text from Babylonia, and perhaps the oldest in the world. No. 8 contains a new account of the creation of man and the development of agriculture and city life. No. 9 is an oracle of Ishbiurra, founder of the dynasty of Nisin, and throws an interesting light upon his career.

It need hardly be added that the first interpretation of any unilingual Sumerian text is necessarily, in the present state of our knowledge, largely tentative. Every one familiar with the language knows that every text presents many possibilities of translation and interpretation. The first interpreter cannot hope to have thought of all of these, or to have decided every delicate point in a way that will commend itself to all his colleagues.

The writer is indebted to Professor Albert T. Clay, to Professor Morris Jastrow, Jr., and to Dr. Stephen Langdon for many helpful criticisms and suggestions. Their wide knowledge of the religious texts of Babylonia, generously placed at the writer's service, has been most helpful. His thanks are also due to Dr. Edward Chiera for helpful criticisms of the text. He is also grateful to the authorities of the University Museum for the privilege of copying the tablets, and to Dr. George B. Gordon, the Director of the Museum, for many courtesies during the progress of the work. He is also deeply grateful to Mr. Harold Peirce whose aid has made this publication possible.

ABBREVIATIONS

AJSL	The American Journal of Semitic Languages and Literatures.
B	Brünnow: A Classified List of Cuneiform Ideographs.
BA	Beiträge zur Assyriologie, edited by Delitzsch and Haupt.
BE	The Babylonian Expedition of the University of Pennsylvania, edited by Hilprecht.
CT	Cuneiform Texts from Babylonian Tablets, etc., in the British Museum.
JAOS	Journal of the American Oriental Society.
KAT^3	Keilinschriften und das Alte Testament, 3te Aufl.
M	Meissner: Seltene assyrische Ideogramme.
OBW	Barton: The Origin and Development of Babylonian Writing.
PBS	University of Pennsylvania, The University Museum, Publications of the Babylonian Section.
PSBA	Proceedings of the Society of Biblical Archæology, London.
SBAD	Barton: Sumerian Business and Administrative Documents from the Earliest Times to the Dynasty of Agade. It is Vol. IX in PBS.

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No. 1.

THE OLDEST RELIGIOUS TEXT FROM BABYLONIA.

This cylinder, found by Dr. Haynes at Nippur, remained unpacked in the basement of the Museum until after Professor Hilprecht's connection with the Museum had been severed. It was apparently broken when found, for parts of it were obtained from three different boxes. These were identified by the writer, and the text pieced together from eight different fragments. The Museum attendant afterwards fastened them together. Parts of nineteen columns of writing remain. Not more than one whole column of writing is lost.

The beginning of column i is unfortunately lost. The only proper names beside those of deities that can be identified in it are those of Nippur, Kesh, and Khallab (Aleppo). The interpretation of an inscription written in pure Sumerian would be in any case difficult. In the present instance interpretation is rendered doubly difficult by the loss of the opening sentences, which, perhaps, contained the name of the writer and certainly indicated the occasion of the composition. Under these circumstances it cannot be too strongly emphasized that the interpretation offered below is purely tentative. The conclusion that the writer has reached is, however, that the inscription was written as a foundation cylinder at a time when the temple at Nippur was repaired, and that this repair was probably undertaken because of a plague that had visited the city. Apparently the plague had made its way to Nippur from

Kesh. While the occasion of the inscription appears, therefore, to have been historical, the inscription itself is of the nature of an incantation.

The script in which it is written is that of the dynasty of Agade.[1] It is slightly more archaic than the business documents of this period,[2] but similar differences are observable between the business scripts and those of religious texts in every period of Babylonian writing. As the dynasty of Agade ruled from about 2800 to 2600 B. C., the incantation here recorded is of equal if not greater antiquity than the Pyramid Texts of Egypt.

During the excavations a pavement of the temple terrace at Nippur laid by Naram-Sin and his successor Shargalisharri was found.[3] It is, in the absence of definite information as to where Dr. Haynes found this cylinder, plausible to conjecture that it was written at the time of this reconstruction. The probability that our text comes from one of the two great kings of Agade mentioned above is increased by the fact that the hold of the later rulers of the dynasty upon Nippur seems to have been uncertain, and there is no evidence that they did any building there.[4] We now know that these two monarchs belonged to the dynasty of Kish and Agade that ruled Babylonia for 197 years, and the data published in 1914 by Dr. Poebel[5] and in 1915 by Professor Clay[6] enable us to fix this period as from 2794 B. C. to 2597 B. C. Naram-Sin ruled for

[1] Compare BARTON, *The Origin and Development of Babylonian Writing*, Part I, pp. 204–221.

[2] See BARTON, *Sumerian Business and Administrative Documents from the Earliest Times of the Dynasty of Agade.*

[3] See HILPRECHT, *Exploration in Bible Lands During the Nineteenth Century*, 1903, p. 388 ff. and CLAY, *Light on the Bible from Babel*, 1907, p. 117.

[4] See A. POEBEL, *Historical Texts*, Philadelphia, 1914, p. 133 f.

[5] POEBEL, *Historical and Grammatical Texts*, No. 3; *Historical Texts*, pp. 92 ff. and 132 ff.

[6] CLAY, *Miscellaneous Inscriptions in the Yale Babylonian Collection*, p. 30 ff.

forty-four years (2704–2660 B. C.) and Shargalisharri twenty-four years (2660–2636 B. C.). The oldest of the pyramid texts of Egypt was written in the reign of Unis, a king of the fifth dynasty, whose reign, according to Breasted's chronology, was 2655–2625. It seems more probable that our text came from the reign of Naram-Sin than from the reign of Shargalisharri. The bricks of Naram-Sin were three times as numerous in the pavement of the temple court at Nippur as those of his successor. Naram-Sin[1] and Shargalisharri[2] each calls himself, "builder of the temple of Enlil," but it would seem probable that Naram-Sin constructed the terrace early in his reign of forty-four years and that Shargalisharri repaired it after it had had time to fall into disrepair fifty or more years later. If our somewhat uncertain chronologies are correct, Shargalisharri's reign was nearly contemporaneous with that of the Egyptian king Unis, while that of Naram-Sin antedated it. It is more probable that a foundation cylinder would be placed beneath the structure when it was first constructed than when spots in its worn pavement were repaired. It is, accordingly, a plausible conjecture that our cylinder was written early in the reign of Naram-Sin. In that case it is probably half a century older than the pyramid text of Unis and is the oldest extended religious expression that has survived from any portion of the human race.

This consideration gives to the text a supreme interest. It contains a primitive, but comparatively refined strain of religious thought. The men who wrote it entertained the animistic point of view. The world was full of spirits of which they were in terror, but chief among these spirits were gods,

[1] HILPRECHT, *Old Babylonian Inscriptions*, No. 3.
[2] HILPRECHT, *Ibid.*, Nos. 1 and 2.

who, however capricious, were the givers of vegetation and life. They could be entreated, and man's hope lay in placating them. The text exhibits the neighborly admixture of religion and magic so characteristic of Babylonian thought.

When compared with the pyramid texts it presents one striking difference. They centre around the king and are interested in his fortunes as he enters among the gods. One text represents the Egyptian king as a cannibal, who in heaven eats gods to obtain their strength![1] This Babylonian text, on the other hand, represents the community. If not the religious expression of a democracy, it comes at least from an aristocracy. The interests involved are those of the city of Nippur. It represents the point of view of a Babylonian city-state.

Transliteration and Translation.

(i)	(i)
1′. *é-ê-da*	1′. He came forth,[2]
2′. *keš*[3]*-ta ba-ta-ê*	2′. from Kesh he came,
3′. *nik-ku* ^{d}*en-lil*	3′. the food of Enlil
4′. ..*da-*[*an*]*-til*	4′. gives him life.
5′. ^{d}*muš-ir pad-balag*[4](?)	5′. Unto Ṣir[5] there is a cry;
6′. *i*]*n-šag-ga*	6′. she grants favor,
7′. ....*nigin*....*til*(?)	7′. makes all live.

[1] See Breasted, *Development of Religion and Thought in Ancient Egypt*, New York, 1912, 127 ff.

[2] This might, of course be rendered, "It came forth." Since the preceding context is lost, it is not certain what the subject of the verb is. From later portions of the text it is tempting to conjecture that it was some epidemic which spread from Kesh, as the pestilence is said to have spread from city to city in Philistia in 1 Sam. 5.

[3] The ideogram for Kesh is almost identical with the form of it in the Laws of Hammurabi, iii, 32, except that there it is followed by *ki* while here it is followed by *liš*, possibly to be read *tu*. At Nippur, the sign *tu* apparently had the value of *ki*, for in the "Sumerian Epic," published by Langdon, the name of the god Enki is several times spelled *en-tu*.

[4] The expression *pad-balag* appears to be a compound phrase for a cry. *Pad*=*qibû* (OBW, 407[12]), and *balag*=*balaggu* or *balangu*, "cry" or "howl." The expression could, apparently, denote either a cry of sorrow or of joy.

[5] For a discussion of this deity, see the general comments on this text below.

(ii)	(ii)
1′. ....*šu*	1′. .....
2′. *idig[na] aʒag a-kib-nun aʒag*	2′. The holy Tigris, the holy Euphrates,
3′. *ǵat aʒag ^{d}en-lil*	3′. the holy sceptre of Enlil
4′. *ǵar-sag mu-gub*	4′. establish Kharsag;
5′. *ib-bi-ǵe-[gá]l*	5′. they give abundance.
6′. *ǵat-b[i] ur[u]*	6′. His sceptre protects(?);
7′. *bar-ba.. ʒur..*	7′. [to] its lord, a prayer..
8′. *nunuʒ-ki....*	8′. the sprouts of the land....
9′. ....*lù....nu*	9′. ....man(?)....is not(?)
10′. ....*mê....bi..*	10′. ....are(?)....numerous(?)
11′. [*me*]*s* [^{d}*en*]-*lil*	11′. The hero, Enlil
12′. [*mu-d*]*a-laǵ*(?)	12′. makes bright.
(iii)	(iii)
1′. ....*al* [*lù*]	1′. ....protect(?) [man]!
2′. *ama*[1] *gig al lù*	2′. O lord of darkness protect man!
3′. *ama ud al lù*	3′. O lord of light protect man!
4′. *ama dar al lù*	4′. O lord of the field protect man!
5′. *ama bara al lù*	5′. O lord of the sanctuary protect man!
6′. *mú*[2] *ug-ʒu singu*[3]	6′. Clothe thy king in *singú*!
7′. *dingir ga lù*	7′. O god be favorable to man!
8′. *ug-gi temen sag-gi*	8′. Make strong the new temple-platform!
9′. ^{d}*en al dù-rim*	9′. O divine lord protect the little habitation!
10′. *buru*[4] *engur lul al-la*[5]	10′. O well of the mighty abyss, give protection!

[1] The sign *ama* is the ideogram for "wild ox." It was also employed as an ideogram for *emuqu*, "strong," "deep," "wise," for *bêlu*, "lord," and for *qarrâdu* "warrior"; cf. OBW, 183. It was a favorite epithet of Enlil. A whole series of hymns at Nippur is known as the series *ama-e bara-na-ra*, "the wild ox of his sanctuary"; see Reisner, *Hymns*, p. 33, etc., and Langdon, *Sumerian and Babylonian Psalms*, p. 96 f. The "wild ox of the sanctuary" is in that title an epithet of Enlil. In line 5′ we have the very expression *ama bara*, "wild ox of the sanctuary"; there can be little doubt, therefore, that the passage is an appeal to Enlil. For *al*=*naṣâru*, see OBW, 260[3].

[2] For *mú*=*labâsu*, "clothe," see OBW, 481[30].

[3] For *singu* cf. B, 7100. Cf. also l. 11 below.

[4] The sign *buru* may be due to an accidental perforation of the tablet. If omitted, the sense would not be materially altered. It would be "O mighty abyss, give protection!"

[5] Possibly the reading is *al-ku* here, but, if so, the sense would be unaltered.

11′. *sig*[1] *al sig singu*
12′. *úz gi-za . . . ĝa-qa-a*[2]

11′. A large garment, a *singu* garment,
12′. A goat thou bringest(?) . . . . let them be offerings(?)!

(iv)
1′. . . . . *še*
2′. *šar . . . . gé-gé*
3′. *gù nar-ne gù nar-ne*
4′. *uru-da ba-la*
5′. *e é-mud*
6′. *mušen a-ba šub-bi*
7′. *rug-má lál-a-ge zid a-ba-ta sig-gi*
8′. *ge edin lal-a é-za a-ba-ta dê*
9′. *da-ba la é-gal ru ga mu-rug*
10′. *lil-lal*[4] *gašan šú mud*
11′. *mušen a-ba šub-bi*
12′. *rug-ma lal-a-ge a-ba-ta sig-gi*

(iv)
1′. . . . . .
2′. Abundance(?) . . he restores.
3′. His musician sings; his musician sings:
4′. "To the city he gives protection,"
5′. The temple he strengthens;
6′. O bird[3], who can overthrow it?
7′. My gain is great. The flour—by whom is it increased?
8′. A plain is filled. Thy water—by whom is it poured out?
9′. His hand makes the overflow of great waters; it increases fatness.
10′. The demon, the cloud-lord is impetuous;
11′. O bird,[3] who can overthrow him?
12′. My gain is great,—by whom is it poured out?

. . . . . .

(v)
1′. . . . . .
2′. *d nin-ĝar-sag-da išib-lil*
3′. *azag-išib*[5] *šu-na mu-[ru?]*
4′. *d ba-da mu-na e-ni-gé-gé*
5′. *gá-azag ga-mê gá-rug ga-mê*

(v)
1′. . . . . .
2′. To Ninkharsag belongs demon-enchantment;
3′. brilliant enchantment her hand [created(?)];
4′. Bada opposed to her his word(?)[6]
5′. "The house is bright," may she say[5]!
"The house is pure," may she say!

---

[1] Apparently a list of offerings begins here.
[2] Cf. OBW, 593.
[3] Perhaps to be rendered, O Enlil; cf. OBW, 83^{2}.
[4] B, 5940.
[5] The sign *mê* (*išib*) signifies "incantation," "enchantment" (OBW, $478^{5,6}$) and also *šasû*, "to speak." The context indicates that here *mê* means to "say as an incantation."
[6] OBW, 62^{3}.

6′. *lù tuġ aẓag-nigin mê..*	6′. "Which is lofty, brightest of all," (may) she say!
7′. *nu-gù aẓag-gi*	7′. "Unspeakable with the brightness
8′. *gi bil-erin bi.. mê*	8′. of many cedar fires" (may) she say!
9′. *šu-ni nam-ma-ku-..*	9′. Her power is not overthrown(?)..
10′. *dug II....mu-na....*	10′. Two jars they [pour out] for her;
11′. *II pi....mu-n[a-d]ê*	11′. two large....they pour out to her;
12′. *šukum ki aga rà-a-bi*	12′. the food which she loves they bring her;
13′. *dug mu-da-ni-šub*	13′. a vessel they present to her,
14. *[d]muš-ir pad-balag*	14. unto Ṣir there is a cry.
15.	15. .....
(vi)	(vi)
1.	1. .....
2. ....*dê....dug-bi..*	2. ....poured out many jars(?)
3. *idigna aẓag a-kib-ud-nun aẓag-gi*	3. The holy Tigris, the holy Euphrates,
4. *ġat-aẓag uru-mu*	4. the holy sceptre of my protector,
5. *[d]en-lil*	5. Enlil,
6. *lù nam-ê(?)*	6. man does not bring forth.
7. *dumu-....*	7. The son....
8. *gi[g-....*	8. .....
9. *[d]nin-ġar-sag-ge*	9. of Ninkharsag.
10. *X[1]-ẓi [d]umun-šù igi-dú-ni*	10. To the source(?) of life, the divine lord, raise the eye!
11. *igi-na ba-na-gar*	11. His eye he lifted up to him;
12. *ẓag-ê[2] kes nam-mi-gub*	12. that which came from Kesh did not cease;
13. *sig-šú ba-ni-il*	13. on the weak[3] he laid hold,[4]
14. *sig-šú uru nu-..*	14. for the lowly[3] he [withheld(?)] not protection.[5]
15.	15. .....
16.	16. .....

[1] OBW, 219. [2] B, 6509.

[3] The sign is OBW, 527. It may mean either "weak" or "lowly."

[4] See OBW, 277[1].

[5] Lines 10–14 are very enigmatical. According to my understanding of the text, col. v directs offerings and prayers to Ninkharsag, or Ṣir, on account of the plague that had come from Kesh. Col. vi, 3–6 reminds the worshipper that certain great powers are in the

(vii)	(vii)
1′.	1′. . . . .
2′. *e*(?) *mu-na-ú*	2′. the temple[1] nourished[2] them;
3′. *ud-bi-a rá ʒal-la*	3′. at that time[3] satisfaction came.
4′. *kisal*(?)*-bi gub ên*	4. Its platform(?) stands as an incantation[4];
5′. [d]*muš-ir pad-balag*	5. unto Ṣir there is a cry.
6′. . . . *ku*	6′. . . . .
7′.	7′. . . . .
8′. *e*	8′. The house . . . .
9′. *dumu-m*[*u*] *gá-aš* . .	9′. "My son, in the house(?).
10′. *a-na a-mu*	10′. What is my present[5]?"
11′. *nar*(?) . . . . *na*	11′. The musician(?) . . . .
. . . . .	. . . . .

(viii)	(viii)
1′. . . . [d]*En peš*	1′. . . . the mighty divine lord
2′. *gal-dig-ga mu-rug*	2′. increases greatness.
3′. *ká-gal sig-gar ba-gar*	3′. The great gate to bolt he appoints,
4′. *gál-mu šu-a mu-* . .	4′. my door for protection he . . . .
5′. *giš* . . . . *dingir* . .	5′. . . . .
6′.	6′. . . . .
7′.	7′. . . . .
8′.	8′. . . . .
9′. . . . *giš-mu-še*(?)	9′. . . . may he be favorable(?)
10′. *igi an-šù ni-il-da*	10′. To heaven he lifts an eye

---

control of the gods, or at all events not in human control. It would seem probable that lines 7–10, from which so much is lost, contained Ninkharsag's response, ending with the command to look to the divine source of life,—probably to Enlil. Line 11 states that man lifted his eye to him; line 12 that that which came from Kesh (by hypothesis an epidemic), did not stand; lines 13, 14 tell how he (Enlil) delivered the lowly.

[1] The sign is broken; it may have been *sa*, "net" (OBW, 118[18]), but the context does not favor it.

[2] For the meaning *akâlu*, "feed," "nourish" see OBW, 273[2].

[3] Probably referring to the stopping of the plague.

[4] An early expression of the idea that the very presence of a holy building drives away evil spirits and evil events and acts as a protection to a place.

[5] This sign (OBW, 521) has many meanings. It might be rendered "figure," "image," "vessel," "sceptre," "bed," "rest," "love," and "present." The last mentioned meaning seems to best suit the context.

11′. *dun giš-ʒi-dim*	11′. opened[1] by the tree of life!
12′. ....*dù-mu*	12′. ....my dwelling.
13′.	13′. .....
14′.	14′. .....
(ix)	(ix)
1.	1. .....
2. ....*nam-šag-ga*	2. ....favor
3. *sangu ni-nam*	3. the priest proclaims.
4. *gá-ku ne-da*	4. The firm house he raised up;
5. *ab-lal*[2]*-bi šag-ga*	5. its nest is favorable;
6. *maš-ra ni-mê*[3]*-nam*	6. for the prince he appointed it.
7. *kas-kas-dim*	7. Like a heap
8. *ġul-ʒi ġe-um-é*	8. may the joy of life be great!
9. *ki-nam-uš-ni*	9. From his cohabitation[4]
10. *muš dam-dag-šù mu-dim*	10. with Ṣir, the brilliant wife, he created
11. *da dara-giš-dim*	11. a strong one, like a full-grown ibex,
12. *ki gar*[5] *[t]il n[e-g]ù*	12. whom he commanded to guard life.
13.	13. .....
14.	14. .....
15.	15. .....
(x)	(x)
1. *û-uru-a u-uru-šù*	1. "The light of the city,[6]—in the light of the city
2. *na-nam*	2. are they;

[1] Cf. OBW, 427[8]. The translation given above is the only intelligible one the writer can make out of the two fragmentary lines. If more of the context were preserved, it might appear that the sense was something quite different. As it stands the passage seems to imply a knowledge on the part of the Babylonians of a story kindred to that of Genesis 3. However, in the absence of the context one cannot build on this.

[2] *ab-lal* has two meanings, *aptu*, "a nest" as of swallows, and *naplaštu*, "scales" or "balances" (cf. B. 3841, 3842). As "house" is mentioned in the preceding line, the word has been translated by the first of its meanings. If the second meaning were chosen, the passage would imply that the god possessed scales similar to those that are so often pictured in Egyptian inscriptions as belonging to Osiris.

[3] For *me-ni-nam*,—an example of the early Sumerian indifference to the order of syllables.

[4] On this passage see the discussion which follows the translation.

[5] *Gar* menas "a guard;" it can probably express the verbal form of the thought also.

[6] Lines 1–6 are not clear to me. They are capable of at least two interpretations. I have translated them as though they are an address of the "strong one who was told to guard life" (col. ix, 11, 12) concerning the demons of sickness. This is one possible interpretation; cf. JAOS, XXXVII, 27.

3. *gig-uru-a gig-uru-šù*	3. The darkness of the city,—in the darkness of the city
4. *na-nam*	4. are they;
5. *mu-uru-a mu-uru-šù*	5. The people[1] of the city,—among the people of the city
6. *na-nam*	6. are they.
7. *ud-na ul-ul*	7. Whenever there is gladness
8. *nin-na gir-gir*	8. its lady is strong
9. *eš en-lil*^{ki}	9. O house of Nippur.
10. *ud-na ul-ul*	10. Whenever there is gladness
11. *nin-na gir-gir*	11. its lady is strong,
12. *dingir-ni di-da*	12. its god is just."
13. *gù* ^{d}*urudu-e*	13. Urudue speaks
14. *ki* ^{d}*da-uru* ^{d}*urudu-e*	14. with Dauru. Urudue
15.	15. .....
16.	16. .....

(xi)	(xi)
1. *igi en-gal an-*[*na*]	1. before the great lord Anu(?),
2. *nin-gal* ^{d}*en-lil*	2. the great lady of Enlil,
3. ^{d}*nin-ĝar-sag*	3. Ninkharsag,
4. *igi gin-gal an-na*	4. before the arbiter, Anu,
5. *nin-gal* ^{d}*En-lil*	5. the great lady of Enlil,
6. ^{d}*nin-ĝar-sag-ra*	6. even Ninkharsag,
7. *uš mu-ni-gù*	7. the exalted one spoke:
8. *gi bil-mu-ni erin-bi*	8. "On my fire much cedar
9. *a-maš vii*	9. my seven brightnesses
10. ^{kam}*-mu mun-dag*	10. makes brilliant.
11. *ki muš-gir-da*	11. With mighty Ṣir
12. *bal-bal dingir-da-ʒa*	12. are the fruits of thy wise divinity.
13. ^{d}*id-maĝ*	13. The great divine river
14. *nig-tur-ʒu-a mu-da-rà*	14. to thy vegetation comes.
15. *sig-ra* ^{d}*id-da uru*	15. for the overflow of the divine river the wall
16. ....*mu*....	16. ....[thou makest(?)]"
(xii)	(xii)
1. ^{d}*šar-kim*?	1. Like the garden god
2. *gù lil-gir ba-ra*(?)	2. she commands the strong spirit to make

[1] Cf. OBW, 62[34].

3. *giš pi-pi d išgara-nigginakku*	3. The *pipi*-plants of Iskhara-niginakku;
4. *šag geštin-a-šaru-ba mu-mar-mar*	4. among his 3600 vines she sets them.
5. *igi laġ-laġ šir-gal*	5. Before the sunlight is the great light
6. *dingir-da um-é*	6. to the goddess, the mother.
7. *gašan-mê ʒid dingir-el*	7. Our lady, faithful one, brilliant goddess,
8. *nu-gù gi-aʒag làl-ʒu*	8. unspeakable is the brilliance of thy goodness!
9. *d da-ra-ʾa-bar-e*	9. From Dara[1] is food;[2]
10. *gù-li gab nunuʒ nar še-a*	10. thou speakest, the gab-grain sprouts, abundant is the wheat;
11. *gú-ġur pu-gin*	11. the wide bank is an increasing orchard.
12. *gašan-mê lù lam-dal-ešku-kim*	12. O our lady, man is like a sprout of three fronds,[3]
13. *sig d sá-sá-é*	13. the planting of the divine begetter.
14. *ʒag-ʒag-gir an-laġ*	14. Strong foundations he establishes;
15. *šu-sig šika-til an-ga*	15. a full hand, a full vessel, he fills.
16. *ġal....*	16. .....

(xiii)	(xiii)
1. *bur....ši dub*	1. A libation bowl [he] poured out
2. [*d*]*muš....bar....gal-gur*	2. [to] Ṣir [at] the great sanctuary.
3. *lag-šir*(?) *d en-lil*	3. The fiery offering of Enlil
4. *en-lil ki-šù*	4. at Nippur
5. *gig-šù mu-mar-mar*	5. on account of the sickness he presented;
6. *d tišpak-ra ki ʒa-ba-unu*[4]*-šù*[5]	6. to Ishtar from the land of Khalab,[4]

[1] *Dara*, "ibex," enters as an element into a number of epithets of Enlil and Enki; cf. MICHATZ, *Die Götterlisten*, etc., p. 23.

[2] Perhaps to be rendered "fodder" or food; cf. OBW, 77^{78}.

[3] Cf. OBW, 93^{25}.

[4] The Sumerian reading of this name is given in CT, XII, 28, 28, though the last sign or signs are unfortunately there erased, leaving only *ʒa-ba* legible. The ideogram occurs in REISNER's *Hymnen*, 99, 67, and in slightly different writing in PSBA, XIII, 158, CT, XV, 19, 7, and the Code of Hammurapi, iii, 52. ZIMMERN, ZA, III, 97 and *Tammuʒ*, 133, HOMMEL, *Grundriss der Geographie und Geschichte des alten Orients*, 386, 390, and R. F. HARPER, *Code of Hammurabi*, 7, take it as an ideogram for Aleppo. While this is not absolutely certain, it is probable.

[5] *šù*, as a post-positive equals *adi*, *ana*, and *ina*. *Ina* in Akkadian sometimes is equivalent to "from." I take *ki.....šù* in this phrase to be equivalent to *ki.....ta*, "from," which occurs so often in the temple archives, e. g. HLC, 15, 43; 21, 11.

That an Ishtar from Aleppo should be worshipped in Nippur in this period is interesting,

7. *gig-šù mu-mar-mar*	7. on account of the sickness he presented;
8. *^{d}en-ki-ra ʒu-ab-šù*	8. to Enki in the deep
9. *gig-šù mu-mar-[mar]*	9. on account of the sickness he presented
10. *lag(?)[1]-šir ^{d}en-lil*	10. the fiery offering(?) of Enlil.
11. *en-lil^{ki} u-maš-šu kù-e*	11. O Nippur on abundant food thou feedest,
12. *a-maš-šù gú-gú*	12. of abundant water thou drinkest,
13. *ga-ġar-a menari-ne-na*	13. luxurious fatness is in that storehouse;
14. *menari-na nu-mu-gál*	14. that storehouse thou dost not lock;
15. *ga uru-a nig temen-na*	15. the fatness of Akkad is the possession of the temple.
16.	16 .....

(xiv)	(xiv)
1.	1. .....
2. *^{d}en-lil mu-ab-a-gù*	2. Enlil declares to him:
3. *a-ʒig gig igi-ki-ka*	3. "Removed[2] is the sickness from the face of the land."
4. *a-uru-a ne-ba-lal-lal*	4. "As a protector thou removest it,"—
5. *^{d}en-lil-a ne-ne-é*	5. Enlil's are they,—
6. *a-uru-a ne-ba-lal-lal*	6. "as a protector thou removest it.
7. *edin nig-bil-ʒa*	7. The plain is thy royal possession;
8. *nig-bil maš mu-gál*	8. the royal possession bears fruit.
9. *edin nig temen-ʒa*	9. The plain is the possession of thy temple;
10. *nig temen maš mu-gal*	10. the possession of the temple bears fruit.
11. *gir-maġ gud-kú ad nig-ʒu*	11. The great dagger, the ox-devourer, O father, is thy possession;
12. *eš en-lil[^{ki}]*	12. the house of Nippur
13. *ni-ši-bi-a ne-ba-nà*	13. it waters, it exalts.

but not strange. Clay has shown that the dynasty of Agade was of Amorite origin (*Amurru*, 190 f.). During its supremacy and even later, there must have been Amorite inhabitants in Babylonian cities, who, of course, brought their deities with them.

[1] The part of the sign remaining looks like the beginning of *um*, but is the same sign as in line 6. It may be intended for *dub* or *lag* (OBW, 270). I have tentatively read it *lag*.

[2] Cf. B, 11445.

14. *ʒabar-maġ-ʒu uš*(?)	14. Thy great weapon is lifted up."
15. *gan-kul mu-gi ġu*	15. The seeded field the bird discovers.
16.	16. .....

(xv)	(xv)
1. ....*en*....	1. ....*lord*....
2. ....*nig-gi*....	2. ....possession....
3. ^{d}[*en-lil*] *sag-šù*	3. for Enlil, the prince,
4. *gig-šù mu-mar-mar*	4. on account of the sickness he presented.
5. *nam-nam-rà*	5. "Let it not come!
6. *nam-nam-rà*	6. let it not come!"
7. *ud* ^{d}*nin-*[*ġa*]*r-*[*sag*]*-a*(?)	7. When to Ninkharsag
8. ^{d}*nin-urta*	8. Ninurta
9. *mês-lam-ta ê*	9. coming from Mêslam
10. *ud gê maġ-maġ-a*	10. day and night with might
11. *rug gir bar-n*[*e*] *mi-tuk*	11. the increase of his cattle protects
12. ....*ug-gi*	12. .....
13. *ʒag mu-ni-kešda*	13. The foundation thou strengthenest for it,
14. *si-si-ma-ta ʒa*	14. thou fillest,
15. *lal-lal-ma-*[*ta ʒa*]	15. thou raisest up.
16.	16. .....

(xvi)	(xvi)
1.	1. .....
2.	2. .....
3. *gig*....*gig*....	3. sickness....sickness....
4. *šu-nigin šar-na-a*	4. all, in its entirety.
5. *guruš-ʒi* [*dingir*] *lam-ma*	5. Lord of life, god of fruit,
6, *guruš-ʒi dingir lam-ma*	6. Lord of life, god of fruit,
7. *ká-dug tab-bi dê*	7. pour out good beer in double measure;
8. *dê*..*na ʒal sig*	8. pour it out, make abundant the wool!
9. *ama-mu aʒag rá ʒu-a na-ur*	9. O my mother, brilliant one, come! The flour withhold not!
10. *kala-ʒu šar*(?)*-na um-bar*[1]	10. (may) thy might man's garden(?) restore![1]

[1] Cf. OBW, 301[3].

11. *ama-mu [dingir]-nin nu-gud mê-a*	11. O my mother, divine lady, is there no might with thee?
12. *diġ gig šu-šu-a ne-šub*	12. To expel the sickness, I pray earnestly!
13. *tur-li nu-mê a-lil*	13. In the fold (may) there be no demon!
14. *a-gig a-bil-a*	14. sickness, fever
15. *diġ..'*	15. expel....

(about seven lines are defaced here).

(xvii)	(xvii)
8. *gig....*	8. The sickness....
9. *iv temen-ʒa mu-ni-da*	9. Four (times) thy temple platform approaches.
10. *sal-mê....na....sal-mê..*	10. The priestess....the priestess....
11. *dup ^{d}en-ʒu tab pu-bi*	11. The down-pour of En-zu makes deep his well
12. *ki-tur-ra-bi*	12. which he dug.
13. *lal-eš ki-a nin-urta rà erim*	13. The sea fills the land; Ninurta comes as a laborer;
14. *[ki] mu-rug ʒag [l]i-a....*	14. [who] increases the boundary abundantly(?)
15.	15. .....

(xviii)	(xviii)
1.	1. .....
2.	2. .....
3. *nam-ê-na*	3. Let him not come!
4. *ki-am nam-gud-du*	4. Like the wild-ox his strength
5. *mu-mê gub*	5. is terrible.[1]
6. ....*gig*....*ki*	6. ....sickness....the land.
7. *[dingir]-nin....gù*	7. O divine lady, speak
8. ....*ne-ne*	8. ....*them*
9. *mu-..-dag(?) uru*	9. establish(?) the city.
10. *gú-la na-ra*	10. Let not the full bank overflow!
11. *ʒag-gi-è ni-kal(?)*	11. The side is strong,
12. *gub-na a-ag-gi*	12. its firmness, complete.
13. *gi-ba ġe-mi-dê*	13. May its reeds be abundant,
14. *dingir-en-a elim-til-la*	14. O divine lord, living ram
15.	15. .....

[1] *Gub* is a predicate adjective after *mê=bašu*; cf. OBW, 207[42].

(xix)	(xix)
1. ....*-ni-..-ru nigin-šar*	1. when(?) thou makest(?) all vegetation..
2. *lul..lù igi-igi-ii-*[*ni*]	2. strong is man; his eyes see.
3.	3. .....
4. ....*bar-bar-ra*	4. ....brilliant(?).
5. *kud ǵa-šub-a-ʒu*	5. The decree do thou establish!
6.	6. .....
7.	7. .....
8. *engur-al*(?)....*bur-bi*..	8. The deep abyss for a libation-bowl....
9. *nì-ʒa-šù nin*	9. By thy wind, O lady,
10. *nam-nam gu*[1]	10. command not the storm-cloud(?)[2]
11. *rà-na* ^{d}*en-ʒu rà*	11. to come! O Enzu, come.
12. *ku-še ǵe-gana-an*	12. Let the meal offering be abundant!
13. *ki-ʒu mu-šu-eš-gub*	13. Thy land it establishes.
14. *lù-lù gù*	14. Men say:
15.	15. .....

An interesting peculiarity of the palæography is the writing of the determinative *kam*, which is often placed after numerals as in the cone of Enlitarzi.[2] In column xi, 10, of our text it is written on the next line after the numeral to which it points. The possessive *mu* "my" in the same line refers back to the noun in the preceding line.

It is interesting to note that in this text, in accordance with a wide-spread conception of early men, water was regarded as holy. The Tigris and Euphrates are twice spoken of as holy rivers, and the "mighty abyss" (or well of the mighty abyss) is appealed to for protection (col. iii, 10).

As was to be expected the principal deity mentioned in the text is Enlil, though Enki is also prominent, and Enzu and some minor gods are also mentioned. The name Ninlil does

[1] Cf. OBW, II, p. 251, note **.

[2] See Allotte de la Fuye, *Documents presargoniques*, No. 32.

not occur. The spouse of Enlil is here called by two other names, Ninkharsag and Mush or Ṣir. That Ninkharsag was one of the names of the consort of Enlil has long been known, but the new light that the text throws on the Snake goddess Ṣir is important. That she was a goddess down to the time of Esarhaddon has long been known,[1] though Jastrow in his great work, *Religion Babyloniens und Assyriens*[2] appears to have overlooked it. In an inscription of Esarhaddon published in BA, III,[3] Ṣir is defined as *ilbê-lit*, "the divine lady," while in another copy of the text we find *Ṣir ilbel*.[4] The scribes of Esarhaddon were therefore uncertain as to her sex,—a fact that indicates that she was actually in process of being transformed from a feminine to a masculine deity.[5] Zimmern[6] supposes that Ṣir was identical with the dragon-serpent Tiamat, but the references to her in our text disprove that view. She was regarded as a beneficent goddess, a friend to mankind. Although Ṣir appears in this text as a goddess, the serpent deity was also from early times sometimes regarded as a god.[7] According to our text Mush (Ṣir) was a spouse of Enlil. She was very wise. Her counsels strengthen the wise divinity of Anu (xi, 11, 12), a statement which reveals a point of view similar to that of Genesis 3[1]: "Now the serpent was more subtle than any beast of the field."[8] Snake worship is very old and has been widely scattered over the earth. It is not strange, therefore, that one of the roots of the cult at Nippur should

[1] Cf. ZIMMERN, KAT[3], 504 ff.

[2] Vol. I, 55, 105, 163 ff. So also WARD, *Seal Cylinders*, p. 127, and LANGDON, *Tammuz*, 120 f.

[3] P. 297, 42; cf. p. 238, 42.

[4] Cf. BA, III, 307, 34.

[5] See the writer's *Semitic Origins*, pp. 120, 125, etc.

[6] Loc. cit.

[7] See WARD, *Seal Cylinders*, No. 362 f., and LANGDON, *Tammuz*, 120 f.

[8] In later times Ṣir appears mainly on the boundary stones; cf. W. J. HINKE, BE, Series D, Vol. IV, p. 229 and the translations passim.

have been the snake-goddess. One passage concerning her is very interesting. "From his cohabitation with Ṣir (Mush), he begat one strong as a large ibex, whom he told to guard life." (ix, 8–11). This statement embodies an idea very wide-spread among men, that important acts of creation are the result of cohabitation between a god and a goddess. This idea is expressed in lines 22–30 of a tablet which describes the origin of a city and the beginnings of agriculture, published by Langdon, and which he calls the *Sumerian Epic of Paradise, the Flood, and the Fall of Man*,[1] as well as in No. 4, line 22 ff., and in Nos. 4 and 8 of this volume; it appears in the Japanese myth that all things were generated by the union of Izanagi and Izanami,[2] in Indian myths, which represent the earlier Vedic cosmogonic ideas, and which refer to acts of creation as acts of generation.[3]

Another point of interest which the text makes prominent is the connection of Ninkharsag with enchantment. To her is attributed the function of enchanting the demons, or of keeping them away by incantations. If I rightly understand the text, a number of sentences are given, the utterance of which by her, was supposed to banish demons from the temple. A recollection that some such function attached to Ninkharsag is found in one of the *Ritualtafeln*[4] published by Zimmern, in which divination by oil, connected with the name of Enmeduranki is somehow also connected with the name of Ninkharsag. A line in the text is broken, so that it does not appear whether it is divination by oil, or Enmeduranki himself that is

[1] See G. A. Barton, in *American Journal of Theology*, XXI, 576 ff., and Jastrow in AJSL, XXXIII, 112 f.

[2] See G. W. Knox, *The Development of Religion in Japan*, New York, 1907, p. 21 ff.

[3] Cf. A. A. Macdonnell, *History of Sanskrit Literature*, New York, 1900, p. 132.

[4] H. Zimmern, *Ritualtafeln für den Wahrsager*, Leipsig, 1901, No. 24, l. 26.

called "a creation of Ninkharsag," but the text attests a later belief in her connection with the subject. It appears that in the lapse of time her patronage was transferred from enchantment to divination. In this connection it is stated that a deity named Bada, who is otherwise unknown to me, opposed, or was hostile to Ninkharsag. From the point of view of suffering men, Bada, then, if not an actual devil, was one of the not-altogether-friendly divinities that had in him the potentialities of devilship. Perhaps this is too strong a statement of the case, for, in Babylonian thought, the gods were subject to all the passing moods of men, and Bada may have been thought to oppose Ninkharsag's beneficent restraint upon demons, not of settled purpose, but on account of some temporary dislike of men.

In column x, 13 mention is made of Urudu-e, or the Bronze god. In CT, XXIV, 49, 5b Urudu is defined as Ea. It is probable, therefore, that in our text Urudu is an epithet of Enki. The lists of gods in CT, XXIV further record a god *Urudu-nagar-dingir-e-ne*, literally "The bronze-carpenter of the gods" or "The metal-worker of the gods" (cf. CT, XXIV, 12, 25; 25, 87b), and *Urudu-nagar-kalam-ma*, "The metal-worker of the world" (CT. XXIV, 12, 24; 25, 87a).[1] The simple phrase, "the Bronze god," suggests a god represented by a bronze statue, but the name may have originated because the god of wisdom was believed to have imparted the knowledge of working metal. As Ea is the Semitic name usually applied to Enki, it is probable that in our text Urudu-e is Enki.

The passage that mentions Urudue says that he spoke with a deity called *Da-uru*. In CT. XXIV, 1, 13 *Da-uru* is given as one of the names of Anu. When it is said in our text that

[1] Cf. Paul Michatz, *Die Götterlisten der Serie An ^{dlu}A-na-um*, Breslau, 1909, p. 19.

Urudue spoke with Dauru, it is but another way of saying that Enki addressed Anu.

As among all early peoples the presence of the temple, the abode of deity, was thought to afford protection to the land (col. vii, 5 ff.). This idea persisted in Israel down to the time of Isaiah or later, (cf. Isa. xxxi, 4, 5).

In col. xii, 3, the name of a deity is expressed by *nigin*, the ideogram for double enclosure, or grand total. CT. XXIV, 18, 9b gives the Sumerian name of this deity as Ishkhara-nigginakku, and the Semitic as the goddess Ishtar.

This goddess who is said by her ideogram to sum up the totality of deity, is said to be the possessor of ^{giš}*pi-pi*, *i. e.* the *pi-pi*-tree or *pi-pi*-plant. This plant is mentioned in K 71b, iii, 21,—a tablet published by Küchler,[1] where the writing is ^{šam}*pi-pi*. It was a plant believed to have medicinal properties, since in the tablet published by Küchler it is an ingredient of a medical prescription.

Another interesting statement is found in col. xv, 8 ff., where the phrase *mês-lam-ta-ê*, or as formerly read *šid-lam-ta-e*, follows the name of Ninurta or Nin-ib. This phrase is in later texts connected with the name of Nergal, and later still, with the planet Mars.[2] The phrase means, "the hero who comes forth from *lam*," or "the prince who comes forth from *lam*." The only known meanings of *lam* are "sprout," "to bear fruit," and *ninšabu*, perhaps, "be blown away" from the stem *našabu*, "to blow,"—a meaning applicable to the falling petals of a flower, or to the pollen of a fruit-bearing plant. The sign *lam* itself probably originated in the picture of a ploughshare, thus suggesting growth and fruitfulness. When this phrase describes

[1] *Beiträge zur Kenntniss der assyrisch-babylonischen Medizin*, Leipsig, 1904.

[2] Cf. Jastrow, *Religion Babyloniens und Assyriens*, I, 64, 185, II, 18, II, 628 f.

Ninurta as "the hero who comes forth from *lam*," what does it mean? May the meaning not be suggested by two seals published by Ward on which a god is represented as a walking tree?[1] In each case a human form takes the place of the tree-trunk, the head is surmounted by the horns that are emblematical of deity, and from the body the branches of a tree grow. Probably we see in these figures the picture of the "hero who came forth from vegetation" (*lam*). It is this hero who comes forth day and night from vegetation, as our text says, who protects the increase of the cattle. This deity is declared to be Ninurta or Ninib, rather than Nergal. It thus becomes probable that the deity referred to under the name *Mês-lam-ta-ê* in the time of Dungi,[2] of the dynasty of Ur, was Ninib rather than Nergal.

In conclusion it should be noted how closely sickness is associated in the text with the work of demons. In col. x, 18, according to one interpretation,[3] a demon is adjured not to fly to the darkness of the city, the light of the city, or the people of the city. The Babylonian view that sickness was demoniacal possession was so all-pervading that its primitive character does not need demonstration. The evidence of this text on the point is, accordingly, what we might expect.

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[1] Cf. WARD, *Seal Cylinders of Western Asia*, Nos. 374, 378.

[2] CT, V, 12217 and IX, 35389.

[3] The rendering given in the text seems more probable, but the passage is difficult.

No. 2.

AN OLD BABYLONIAN ORACLE(?).

This text is very enigmatical. The interpretation of it here put forth is given with great reserve.

Transliteration and Translation.

(i)	(i)
1. *gal-X*[1] *kud-du*	1. The great victim(?) is cut open;
2. *garaš-bar ʒid-da*	2. the oracle comes forth.
3. *Al-la-*^{d}*Kal*	3. O Alla-Kal,
4. *mega-išib-bi ama gub*	4. the wise priest firmly establishes (it).
5. *nam-ṣir-ge*	5. Of the apparent fate
6. *men mega-išib bur-ḫad-da*	6. I, the wise priest, am beholding the whole.
7. *gal*....	7. The great....
8.	8. .....
(ii)	(ii)
1. *bùr-dub*	1. The destructive axe
2. ^{d}*En-lil-lal*	2. Enlil
3. ^{d}*En-ki-ta*	3. from Enki
4. *ġe-gál-ne*	4. verily will take.
5. *ki-*^{d}*En-ki gub*	5. Standing with Enki
6. *nam-šar-a-ge-a*	6. in wisdom
7. *en mu-ġe-gál*	7. the lord verily will receive it;
8. *me-ġi-la*	8. verily he will guard it!
9. [*men*] *mega-išib-maġ*	9. I, the wise high priest,
10. [*ki*] ^{d}*En-ʒu na*	10. whom Enzu exalts,
(iii)	(iii)
1. *dingir-dingir-ra*	1. the gods
2. *an-šar-ru*	2. address.

[1] See p. 23 ff.

3. *ki-dingir-a ni-i[n]-da*	3. Unto the god I say:
4. *ǵe-gub*	4. "May there stand
5. *utu-utu*	5. the dwellings
6. *erin-erin*	6. of cedar."
7. *emê an-babbar*	7. His mouth he opened,
8. ^{d}*En-ʒu an-da*	8. Enzu said:
9. *ki* ^{d}*En-ʒu ni-utu*	9. "Where Enzu dwells
(iv)	(iv)
1. *ni-utu*	1. he dwells.
2. *aš nun-me-sù [ni]-maǵ*	2. As one of the bearded princes he is exalted.
3. *dingir-ri-ne*	3. His god
4. *an-še-ter-da*	4. shall fasten
5. *ʒag-du*	5. the foundation firmly;
6. *erin ni-dim*	6. with cedar he shall build.
7. *šu-e-e*	7. Strong are the houses;
8. *útu siris*	8. the dwelling is of aromatic wood,
9. *gal-unu*	9. the great dwelling
10. ^{d}*En-lil-lal*	10. of Enlil."

The text here presented is enigmatical and difficult, and it must be confessed that its interpretation is uncertain. That offered here is merely tentative. If I rightly understand it, it is an oracle obtained from the inspection of a victim by a seer for Allu-^{d}Kal, who wished to rebuild the temple, or some buildings that formed a part of the temple at Nippur. The building was to be constructed of cedar. I take it that the destructive axe which Enlil is to receive from Enki is the axe with which the cedars are to be cut. Enki, the god of wisdom, was supposed to be the inventor of working wood as well as the discoverer of working bronze. This axe and its work, it is declared Enlil will guard. The priest then adjures the gods, addressing Enzu in particular, requesting that the dwellings of cedar may stand, and he declares that in reply Enzu assured him that Alla-^{d}Kal

dwells where he (Enzu) dwells, that he (Alla-^{d}Kal) is exalted as one of the bearded princes, that the foundation shall be firmly laid, the dwellings constructed of cedar, and the great dwelling of Enlil of aromatic wood.

The sign which I have rendered victim(?), , is an unidentified sign. It is, apparently, an older form of , a sign which Langdon in AJSL, XXXIII, 48 ff. reads *šûb* and equates with shepherd. His evidence for this is that in a syllabary of the time of Lugal-ušum-gal published by Schileicho in ZA, XXIX, 79 *gal-* occurs next to *gal-šab*, which Langdon translates "great shepherd" and reads *šub*. It has the value *šab* according to all the syllabaries, and means "great priest" or "great *baru*-priest." Langdon's inference that because the two words follow each other in the syllabary they are therefore synonyms is likewise fallacious. Moreover the Sumerian word for shepherd is not *šub* but *sib* or *siba*. In Clay's *Miscellaneous Inscriptions of the Yale Babylonian Collection*, No. 12, there is published a larger duplicate copy of the syllabary ascribed to Lugal-ušum-gal in the ZA text. A study of this makes it clear that the larger part of the syllabary is occupied with a list of Sumerian words before which *gal*, "great" could be written. Thus in col. i we have *gal-kal*, "large laboring-man;" *gal-muš*, "large serpent;" *gal-dim*, "large dim-grain;" *gal-sangu*, "high priest;" *gal-sangu-e*, "large priest-house;" *gal-ti*, "long life;" *gal-pa-šag*, "large palm grove"; *gal-muš pa*, "large fearful(?) serpent;" *gal-tuk*(?), "long hair;" *gal-kešše̊ba*, "great image;" *gal-muš+muš+ṣir*, "great *shinbiltu*-tree;" *gal-pa-bi*, "great terra cotta sceptre;" *gal-pa-urudu*, "great bronze sceptre;" *gal-e*, "great house." Col. ii is mostly occupied with a list of garments, but in line 11 we find *gal-numun*, "abundant seed;" in l. 13

gal-sil, "large prayer-offering." Line 14 has the heading *nun-mê*, "princes" or "great men." Naturally therefore l. 15 begins *gal-sangu*," high priest"—a term which here occurs for a second time. The end of the second column and the beginning of the third are defaced. When col. iii becomes legible we read: *gal-li*, "great unguentary (of a temple court);" *gal-kisal*, "great temple court;" *gal-šab*, "great *barû*-priest;" *gid-šab*, tall *barû*-priest; then *gal-* , the phrase in question, which is followed by *gal-tur*, "a great court-yard" or a "great fold." It is clear from this list of words that because one word follows another they are not necessarily synonyms. The context of the expression *gal-* in the Nippur inscription suggests that some meaning like victim would be appropriate, and it would not in the syllabary be inappropriate for a victim to be followed by the fold from which the victim was taken. I accordingly tentatively translate "a large victim."

If I am right in taking the Al-la-^{d}Kal as a proper name it is proof that *al-la*, though sometimes the name of a deity preceded by the determinative *dingir*,[1] is not, when not so preceded, always a deity as Huber supposes.[2] It is a predicate element here. The name means, "the god Kal protects."

Muš in col. i, 5 is spelled with the sign for serpent (OBW, 328). Here it apparently represents a phonetic spelling of *Muš* "appear, appearance" (OBW, 115).

In col. iv, 2 the phrase *aš-nun-me-sù*, "one of the bearded princes," is interesting. *Nun* has the meanings "great," "prince," "strong," "lord," and preceded by the determinative

[1] See E. Huber, *Personennamen in den Keilschrift-Urkunden aus der Zeit der Könige von Ur und Nisin*, Leipsig, 1907, p. 45 f., and G. A. Barton, *Haverford Library Collection of Cuneiform Tablets*, Philadelphia, Vol. III, 1914, p. 12.

[2] Op. cit., p. 185.

for divinity may denote Anu, Ea, Bel, or Sin. The Sumerian deities are pictured on the seals as bearded, although the Sumerians themselves were beardless. Eduard Meyer has shown that this is because the Semites were the first settlers in Mesopotamia, and that, after the invasion of the country by the Sumerians, the Sumerians adopted the local traditions of various Semitic deities and pictured their gods as bearded. Since this is the case, may not the phrase be a hint to Alla-^{d}Kal that he may be deified as were Naram-Sin, Gudea, Dungi, Bur-Sin, Gimil-Sin and others?

No. 3.

HYMN TO DUNGI.

The colophon to this tablet states that it is the first of a series addressed to "My King," and the contents make it clear that the king was Dungi. The tablet was originally considerably larger than at present and contained six columns of writing. Columns i and ii have suffered at the ends by breaking; columns v and vi, at the beginning; while columns iii and iv have been almost destroyed.

Similar hymns to Dungi have been published by Langdon in BE, XXXI, Nos. 4 and 5 and in PBS, X, No. 7 (translation, p. 136 f.). Such compositions appear to have been introduced into Babylonian worship in the time of the dynasty of Ur, and were continued into later dynasties. Thus two hymns to Ishmi-Dagan of the dynasty of Nisin are published by Langdon, BPS, X, Nos. 9 and 14. A text to Ibi-Sin of the dynasty of Ur is also published below.

This custom seems to have been introduced with Dungi. Was it begun during his life-time, or only after his death? Mercer has contended (JAOS, XXXVI, 360–380) that no Babylonian king was worshipped during his lifetime, but that all such worship developed after their death. He overlooked, however, the fact that his contention is nullified by proper names that were given during Dungi's reign. On one tablet (HLC, II, pl. 53, No. 10) the following names occur: ^{d}*dun-gi-ra-kalam-ma*, "The land is for the god Dungi;" ^{d}*dun-gi-kalam-ma-ĝi-li-bi*, "The god Dungi,—the land is his delight;"

^{d}dun-gi-à-uš, "The god Dungi is the strength of man;" *ka-^{d}dun-gi-ib-ta-ê,* "The word of the god Dungi goes forth;" *ama-^{d}dun-gi-ra-^{d}ur-ru,* "The mother of the god Dungi is the goddess Urru;" *^{d}dun-gi-u-nam-ti,* "The god Dungi is the food of life." On another tablet, HLC, I, 12, No. 52, 9, occurs the name *tab-^{d}dun-ki-^{d}nannar,* "The god Dungi is the twin of the god Nannar." This tablet is also dated during Dungi's reign. If such praise could be given him by means of proper names during his lifetime, there can be little doubt but that laudatory hymns such as this were composed in his honor while he was yet alive. The script of our tablet shows that this copy was made during the time of the First Dynasty of Babylon, but that does not preclude an earlier date for the composition of the original.

Transliteration and Translation.

(i)	(i)
1. *lugal mu g[ud-gal à]-gu-nu*	1. O my king, great warrior, lord(?),[1]
2. *muš-ruš igi ug-ga*	2. O mighty, lion-eyed serpent,
3. *sib dun-gi gud-gal à-gu-nu*	3. O shepherd, Dungi, great warrior, lord(?),
4. *muš-ruš igi ug-ga*	4. O mighty, lion-eyed serpent,
5. *amar-tur-bi gál-la šar barun*	5. Offspring of the fold who protectest the improved garden,
6. *gibil bar mar-ri silim-ne*	6. O brilliant flame, thou bestowest its welfare.
7. *lig-ga-gi ur-sag-ga tum-ma*	7. Wise ruler, hero, come!
8. *gi-ten kalam-ma-na*	8. Give rest unto the land!
9. *uš-gi ^{d}utu ki gar-si-di*	9. A faithful hero, a sun-god, who art just,
10. *sag-a-šù ǵat-da gub-bi*	10. At the head with the sceptre thou standest;
11. *ug-i-i-da ga-ʒi kù-a*	11. O exalted lion, the fat of life thou eatest.

[1] Cf. B, 6575.

12. *gud kaš-ǵar elim-gal šu-šar-da*	12. O ox, mighty wild ox, O ram great to bless,
13. *sà-ʒa kur dù aʒag-ga ša sá*	13. Thy word breaks the mountain, holy and just.
14. *lugal sag-men-na ǵi-li-bi*	14. O king, as commander in chief thou rejoicest,
15. *dun-gi nimgir-gi-dim*	15. O Dungi, as a faithful steward
16. *ǵe-ul-bi*	16. thou art glad!
17. *aga kešda nam-dingir-ra gub-gub*	17. The crown, bound to divinity, abides.
18. *lugal-an-ni-mu dug-ga sà-a*	18. O my divine king, speak favor!
19. *sib ʒid-à si tun*	19. O shepherd, to the faithful give increase.
20. ^{d}*en-lil-lal*	20. Enlil,
21. *nin-gi* ^{d}*nin-lil-lal*	21. The faithful lady, Ninlil,
22. *ki-aga-šag-bi-na*	22. Whom he loves in his heart,
23. *lugal-mu ʒa-dim*	23. O my king, are like thee.
24. *a-ba an-ga kal*	24. Who brings favor to man?
25. *a-ba an-ga-a-da sa*	25. Who brings justice?
26. *a-ba-ʒa-dim*	26. Who is like thee,
27. *šà-ta* ^{giš}*ku-pi ga*	27. By whom the broad weapon is carried?
28. *šu-ama mu-ni-in-gù*	28. The powerful mother calls:
29. ....*ur-sag dib-ù*	29. ....hero, come!
30. ....*ê ê*	30. ....come forth, come forth!
31. ....*ga tun-šá*	31. .....
32. ....*e*	32. .....
33. ....*ǵa-a mê-li*	33. ....verily thou art.
(ii)	(ii)
1. *kur-nam-bi* ^{giš}*ru-gál* ^{d}*nannar-ka*	1. O mountain of fate, the firm bow of Nannar
2. *kalam-ma-ka mi-ri-a*	2. For the land thou carryest;
3. *ra-ra mê-li*[1]	3. To fight is gladness![1]
4. *ama-ʒi ama-gal šu-šar-da dim*	4. Bull of life, great bull, thou rulest to bless;
5. *e-muš gu-nu mê-li*[2]	5. Great serpent art thou.[2]

[1] Cf. B, 10391; M, 7917, 7918.

[2] *Mê=bašu* (OBW, 478[15]); *li=atta* (OBW, 58[3]). No one meaning of *mê-li* suits all its occurrences here. It seems to have been purposely employed in different senses.

6. *gar-šu ^{giš}ginar ġar-ra-an-na sig-ga-mê-li*	6. The possession of the chariot gives joy to the road,
7. *gir-ni ^{giš}ku-dim rim-ne gál[1]-la ʒu-ù*	7. Its course is like a javelin; its running thou appointest;[1]
8. *^{d}en-lil tul-li mê-li*	8. Enlil below[2] thou art!
9. *giš-ama(?)-dul ^{d}en gub ʒag-ga-rú-a dim*	9. Great bull of the dwelling, divine lord, standing like a builder's wall,
10. *rim-kal-a mê-li*	10. A wild-ox of a man art thou!
11. *duḫ-ʒi bi-na-da-a-dim*	11. The tablet of life thou makest for them;
12. *igi-e sá dug-ga-mê-li*	12. Beholding justice, thou art good.
13. *dun-al-aʒag-dim*	13. As the great, holy *dun*-animal,[3]
14. *^{d}nin-lil gal-ama*	14. Ninlil, great mother,
15. *sal-ʒi dug-ga mê-li*	15. Woman of life, preserver of gladness.
16. *^{giš}erin a-ġa ur-ri mà-a-dim*	16. Like abundant cedars, a growing wall,
17. *^{giš}gig dug-ga mê-li*	17. A grateful shade thou art!
18. *lugal-mu ʒa-dim a-ba an-ga kal*	18. O my king, who like thee favors the working-man?
19. *a-ba an-ga-a-da sá*	19. Who brings justice?
20. *a-ba ʒa-dim šà-ta ^{giš}ku-pi ga*	20. Who is like thee by whom the broad weapon is carried?
21. *^{giš}tun mu-ni-in-gù*	21. The axe,—thou demandest it!
22. *nam-tun sag ʒu-u ġat ġe-ê-ê*	22. Fighting exalts thee! Bring forth the sceptre!
23. *nam-lig-ga-ʒu-ù sal-dug ġe-e*	23. Verily thy might increases abundance.
24. *sib dun-gi-a ʒu....a-ga*	24. O shepherd Dungi, thou....
25. *a-ba dingir-ri....*	25. Who, O god,....
26. *ama ba-ʒu ^{d}nin-....*	26. The mother bore thee, the goddess Nin....
27. *mu-ù-tu....*	27. She bore....
28. *dingir ʒu-aʒag an-....*	28. O god, thou holy one, she....
29. *mu-u-tu(?)....*	29. She bore....

[1] Cf. OBW, 87[20].

[2] *Tul*=*šuplu*, OBW, 460[18].

[3] The pictograph from which the sign *dun* is derived was apparently that of a pig (see OBW, 427). The female of the species was sacred to the goddess Bau and the sign could designate that deity. Langdon regards the *dun*-animal as the zebu or *bos indicus*, but there is no evidence known to me in favor of such an identification.

(iii)

1. *ud*....
2. *im*....
3. *nu-dim*....
4. *giš tur-tur*....
5. *mi*....
6. *giš-am-dim*....
7. ^{giš}*dub-bi*....
8. *sal-zi mu-*....
9. *ud-ba*....
10. ^{d}*mu-lil*....
11. *dub mu-u*....
12. *nam mu-u-*....
13. ^{d}*nin-lil*....
14. *sigišši-sigišši-a r[a*....
15. *šà im-ma-an-*....
16. *an ki nam-tar-tar*....
17. *na-nam na-nam*....
18. *ba-laġ-laġ-gi*....
19. *erin* 𒀭𒊩 *igi nim-šù uku*....
20. ^{d}*en-lil lugal kur-kur*....
21. *nam-sib-bi ma-bi-*....
22. *lugal-mu za-dim a-b[a*....
22. *a-ba an-ga*....
23. *a-ba an-*....

(iii)

1. When....
2. .....
3. Not made....
4. Great and small....
5. .....
6. Like a great bull....
7. The tablet....
8. Thy wife
9. At that time....
10. Mulil....
11. The tablet....
12. Fate....
13. Ninlil....
14. With prayers....
15. Which....
16. Heaven and earth the fates....
17. They, they....
18. It brings....
19. The beloved slave looking to the exalted one, the people....
20. Enlil king of countries....
21. His shepherding....
22. My king who like thee....?
23. Who favors [man]?
24. Who [brings justice]?

(iv)

1'. ....*nim*
2'. *gù gud-gal*....
3'. *giš-ki lig-ga*....
4'. *nam-ur-sag-g[a*....
5'. *edin-li im-*....
6'. *kal si-šù ga-a-*....
7'. *na-mu*....
8. *lugal ki*....

(iv)

1'. .....
2'. Said the great warrior....
3'. With greatness strength....
4'. Heroism....
5'. The luxuriant plain he....
6'. Man with crushed-grain....
7'. Give not(?)....
8. King of the land....

(v)	(v)
1'.	1'. .....
2'. *tu[m u]ǵ*....	2'. Bringing strength(?)....
3'. *gud li-a si-ka*....	3'. Warrior, the abundance of brightness....
4'. *sag-bi saǵar*....	4'. His head the dust....
5'. *i-i-na ʒid-bi*....	5'. In glory his right hand....
6'. *ʒid-bi-a nam-umun*....	6'. By his right hand lordship....
7. *saǵar šes*[1] *gi-ib*....	7. The dust the blood[1] received....
8'. *giš-gid-da*....*ib-mà*	8'. The tall tree grows,
9'. *šu-ner mu-ub*....*a-an-rú*	9'. The shaft[2](?) one makes.
10'. *e-mar-ur-*....*ga-a-an-ta-*..	10'. In the quiver verily carried(?) it.
11'. *giš ban-mu*....*gir-dim*	11'. My bow like a mighty..
12'. *ʒag ǵa-ma-bal-bal-ri*	12'. The right hand verily draws,
13'. *til-ka igi-mu-šu nam-dim ǵe-bur-bur*	13'. Of life before my eyes according to fate verily he is bereft.
14'. *gi-bar-bar-ra su-lin-ǵu-ǵu*....	14'. By the strong snare the *sudim*-birds....
15'. *ka-ag-ga-a ga-ma-an-eš*[3]....	15'. For eating are caught....
16'. *im-ku-da til-a kalam-ma ǵa-ma-im-*....	16'. He who hunts the life of the land, verily I [will destroy!]
17'. *im-bi-gi-ni giš ku*	17'. I will seize the weapon,
18'. *mê-ba-ra ama-um ǵa-ma-ab-*..	18. By its might the gracious mother verily....
19'. *sá-bal-a kalam tar-tar-ra*....	19'. By justice perverted the land is destroyed....
20'. *giš ru-ʒu ib-uru mu-*....	20'. Thy bow protects, it....
21'. *nam-dim ga-am-mi-ib ur-*..	21'. Like a swallow verily I will cut them off!..
22'. [*ǵa*]-*é šu-mu šâ sag-kalam-ma-ka*	22'. Verily my power and leadership of the land are great!
23'. *gug šar ǵa-mu-u-ag-ga*	23'. Bright will I make the garden land!
24'. *i giš ku dingir mu-u-gù-in nam-lù-ad*	24'. Exalted is the weapon; the god subdues human-kind!
25'. *a-dim ǵe-im-bal-e*	25'. Like a flood verily he is mighty!
26'. *giš ku ǵa-ʒi-in-da tab-ba-mu-ù*	26'. The weapon verily is lifted up, I raise it;

[1] Cf. OBW, 290[4].
[2] Literally "pillar," "column;" cf. B, 7198.
[3] Cf. OBW, 93[16] and [21].

27′. *ki-ib-né tun-bi-a*	27′. Those who are strong are destroyed;
28′. *gù-ul*(?)*-šâ gù-ul*[1] *ǵa-mu-u-ag-ge*	28′. Destruction on destruction it makes;
29′. *ba*(?)*-bi gi gaz-za-dim*	29′. Its. . . .it seizes by killing;
30′. *ub-sag*(?)*-e-ni ne-ni-gid*	30′. They lift it up, it pierces.
31′. *ša-gub ša-gub-ba kalam si-šù* . .	31′. Blessing, blessing to give the land. .
32′. *šâ . . . .lù idim-a-dim*	32′. And. . . .a man like a demon
33′. *ki-in . . tur*(?) *in-da-* . .	33′. Who enters( ) . .
34′. *šâ ǵu . . . .šu mi-*	34′. And. . . .
35′. *uru-gir*	35′. protector of the wall (?) . . . .
36′. *kur-ra*	36′. The mountain. . . .
37′. *e* [d]*utu*	37′. Water(?) of Shamash. . . .
(vi)	(vi)
1′. . . . .*gal* . .	1′. . . . .great . . . .
2′. . . . .*ib-idim-e*	2′. . . . .he cries out(?);
3′. . . . .*šâ mu-ta-a-sig*	3′. . . . .and he is filled
4′. . . . .*ǵum-ǵum-ma-ni*	4′. . . . .his meadows
5. . . . .*umun mu-u-sud-e*	5. . . . .the lord made wide.
6. . . . .*ga*(?)*-ra sag-šu gu mu-ni-al-ši-rá*	6. . . . .to the temple(?) as its head the prince comes;
7. . . . .*uru-ra nà-a-bi*	7. . . . .by the beam he stands;
8. [*uru-d*]*a ga-am-mi-gaz*	8. By the beam verily he[2] prays;
9. *bad-da nà-a-bi*	9. By the wall he[2] stands,
10. *bad-da ga-am-mi gaz*	10. By the wall verily he[1] prays;
11. *mu-u-da-rá-a-bi*	11. He[1] departs.
12. *ug-tum ga-am-mi-rá*	12. Let the roaring lion come,
13. *nu-mu-u-da-rá-a-bi*	13. He shall not depart;
14. *sá-ba ga-am-mi-gaz*	14. Let his plan be frustrated!
15. *kur-ra tur-tur-bi mà-a ga-am-mi-ib-bar-ru*	15. On the mountain his whelps I verily will seize;
16. *gal-gal-bi šu-gé-ta ga-am-gé*	16. His grown ones with a snare I will verily catch;
17. *etil mu-u-gé-šù*	17. As lord I will catch them;
18. *etil mu-u-ami-e-šá-a*	18. As lord I will hold them!
19. *ud maš-šu ba-da-eš ugu rá-aš*	19. When the prince approaches them the pack departs.

[1] *gù-ul* for *gul*; cf DELITZSCH, *Sum. Glossar*, p. 108.

[2] Directions for the ritual begin at this point.

20. *lugal mê-li*	20. O king, there is gladness!
21. *šu-ur-ma ga-am-gé*	21. May power exalt my city!
22. *gar ki-em-gi-ra ba-a-gu-la*	22. Food for Sumer be abundant!
23. *kur-ra ga-am-mi-ib-gu-ul*	23. The land be great!
24. *uru ba dingir-bi*	24. The city is the creation of its god;
25. *ne-ba ga-am-mi-..*	25. May its power....
26. *sukkal gu ši-šag*	26. The *pašišu*-priest cries: "Be gracious!"
27. *^{d}kal ši-šag-ga*	27. The guardian deity is gracious;
28. *bar-šu ga-am-ta-an-rá*	28. To its border he comes;
29. *gan ẓi šar laġ-ga-bi-e*	29. The field is bright, the garden brilliant.
30. *sukkal-gid ama ga ne-ni-šar*	30. The great *pašišu*-priest the mother turning blesses.
31. *giš-luli- gud*	31. "A mighty man, exalted is the warrior,
32. *egir-ba ga-kul sum-sum*	32. Unto him let prayers be many;
33. *giš-ama-gal bi-e*	33. A man beloved, great, is he,"
34. *ama-gir ga-am-gù*	34. The mother without(?) says:
35. *giš tur-bi*	35. "The man is a prince."
36. *tum....gi ni-ib-bal*	36. Advancing, the faithful (priest) pours a libation.
37. *gù....ba-šar-a-bi*	37. Saying....„bless it!"
38. *a-uru-na....šar*	38. "For the city a blessing!"

Colophon.

gi-ba dup-sag lugal-mu gud-gal à-gu-nu	The whole of it, tablet one of "My great warrior, lord(?)"

No. 4.

A MYTH OF ENLIL AND NINLIL.

This tablet, though fragmentary, as the copies show, contains a more complete text of a myth, a portion of which was published by Pinches in 1911 in PSBA, XXXIII, 85 ff. The text of Dr. Pinches contained an Akkadian translation; the Philadelphia text is in Sumerian only. The myth concerns the irrigation of Nippur and the establishment of its prosperity. the first line of Dr. Pinches text read "At Duranki, their city they dwelt" instead of At.....their Nippur(?) they dwelt." A colophon at the end of his tablet states that it was "First tablet, At Duranki, their city. Not finished." In reality his text covers only parts of columns i and ii of our tablet. The two texts in general agree closely, though there are minor variations here and there.

The myth itself is of great interest. It represents the courtship and marriage of Enlil and Ninlil. He was a young hero; she a handmaid. She was standing on the bank of a canal, when he saw her, ran to her, and kissed her. Her heart was captivated; she yielded to him, and from their marital union fertilizing rain was born. The story is not unlike that of the union between Enki and Nintu in the *Epic of Paradise* published by Langdon.[1] The idea of creation by birth from the marital union of deities appears to have been particularly popu-

[1] PBS, X, No. 1. For the interpretation cf. JASTROW, AJSL, XXXIII, 112; also BARTON, in *Am. Journal of Theol.*, XXI, 576 ff.

lar at Nippur. The creation of men occurred in this way according to the myth published below as No. 8.

After the creation of irrigating waters and the settling of some marital differences between the god and goddess, they proceeded to Nippur accompanied by fifty great gods and seven gods of fate; they cast out the poisonous plants and gave intelligence to the inhabitants. For these and other blessings our text ascribes praise to Enlil and Ninlil.

Transliteration and Translation.

(i)	(i)
1. ....*en*(?)-*lil*^{ki}-*na-nam na-an-dur-*[*ru-ne-en-ne-en*]	1. At....their Nippur(?) they dwelt;
2. *en*]-*lil*^{ki} *uru-ki-na-nam na-an-dúr-ru-ne-*[*en-ne-en*]	2. At Nippur, the city which is theirs, they, dwelt;
3. *dur-šag*[1] *uru-ki-na-nam na-an-dur-re-ne-en-ne-*[*en*]	3. At the favorable dwelling, the city which is theirs, they dwelt.
4. *id sal-la*[2] *id aʒag-ga na-nam*	4. The wide river is their holy river;
5. *kar-ḫiġu-na*[3] *kar-bi na-nam*	5. Its close-shut dyke,—its dyke is theirs;
6. *kar-a-šar*[4] *kar* ^{giš}*má-uš-bi na-nam*	6. The crowded dyke,—the dyke of its large ships is theirs;
7. *tul-làl*[5] *tul-a-dug-ga-bi na-nam*	7. The good well, the well of sweet water is theirs;
8. *id nun-bi-ir-rá ġud-mul-bi na-nam*	8. The canal Nunbiirra, its star-bright one, is theirs;
9. *ib-ta-bu-i-ne buru-gan-šeg-ga gar-bi na-nam*	9. They reap a bur of irrigated land; its food is theirs;
10. ^{d}*en-lil guruš-tur-bi na-nam*	10. Enlil, its young hero, is theirs;

[1] Possibly *Dur-šag* should be read as a proper name. It has been translated to give the English reader the meaning.

[2] Pinches takes *Idsalla* as a proper name.

[3] Pinches reads *Kar-geštin-na*, which is quite possible, and takes it as a proper name. That would mean the "vine-dyke" or the "wine-dyke," which seems to me improbable. I have preferred rather to interpret by OBW, 213[4].

[4] *Kar-a-šar* (spelled *Kar-ušar*) is regarded by Pinches as a proper name.

[5] *Tul-lal* (read *Tul-amar-uduk*) is taken by Pinches as a proper name.

11. *^{d}nin-lil ki-el-tur-bi na-nam*	11. Ninlil, its young maidservant, is theirs;
12. *^{d}nun-bar-še-gu-nu*[1] *dù um-ma-bi na-nam*	12. Nunbarshegunu, the exalted, its mother, is theirs.
13. *ud-ba ki-el ama muġ-na šá-na mu-un-di-di*	13. At that time the handmaid, the mother who bore her, verily helped,
14. *^{d}nin-lil-li ^{d}nun-bar-še-gu-nu šá-na mu-un-di-di*	14. Ninlil Nunbarshegun verily helped.
15. *id aẓag-ga nu*[2]*-nunuẓ*[3]*-e id-aẓag-ga-am-a-nam-mi-tŭ-tŭ*[4]	15. The holy river, the woman Idazagga, did not flow.
16. *^{d}nin-lil-li gú id nun-bi-ir-ka*[5] *nam-mi-in-gub-ne*	16. Ninlil stood on the bank of the canal Nunbiir;
17. *i-de aẓag-ga-am u-mu-un i-de ....ba-ši-bar-ri*	17. With holy eyes the lord of ....eyes looked upon her;
18. *kur-gal a-a ^{d}mu-ul-lil i-de aẓag-ga-am i-de ba-ši-bar-ri*	18. The great mountain, father Mulil, of holy eyes, with his eyes looked upon her;
19. *sib-na ne-nam-tar-tar-ri i-de aẓag-ga-am i-de ba-ši-bar-ri*	19. Her shepherd, he who determines fate, of the holy eyes, with his eyes looked upon her;
20. *a-i gál gur mu-bi-am-i-i-kar-an mi-su-ub-bi*	20. The exalted father rising, ran; he seized her; he kissed her;
21. *šag dam-a ġi-li šag-gi sa-lal-na-am mu-un-sá ni-ib-ru-ru*	21. The heart of the lady exulted; her heart was captivated; she wished it; she yielded[6] to him;
22. ....*mu-un-ni-in-ri ga-mu-uš-šu ši-mu-na-ṣi-ag*	22. ....he received her; he cohabited with her; he caused it to rain.
23. [*id aẓag-g*]*a-am sal-e id-aẓag-ga-am im-ma-ni-tŭ-tŭ*	23. The holy river, the woman Idazagga, flowed;
24. [*^{d}nin-lil*]*-li gú id gú nun-bi-ir-ka*[5]*-i im-gub-ne*	24. Ninlil stood on the bank of the canal,—the bank of Nunbiir;

[1] For this goddess cf. CT, XXIV, 9, 34; 23, 16b. Perhaps we should read Ninbarshegula. In these passages the spelling is slightly different, but the goddess is doubtless the same. She was evidently a grain goddess.

[2] The Semitic translation published by PINCHES shows that the *nu* is a prepositive phonetic complement; it repeats the first syllable of *nunuẓ*.

[3] For the meaning "woman" cf. OBW, 348[3].

[4] For the word *tŭ* cf. M, 5156.

[5] The sign *ka* may also be read *du* (OBW, 15[6]). I have taken it as the genitive particle, but it may be the final syllable of the name.

[6] Literally "gave herself"; cf. OBW, 69[27].

25. [^{d}*en-lil igi aẓag-g*]*a-am lugal-e igi aẓag-ga-am igi im-ma-ši-in-bar*	25. Enlil of holy eyes, the king with holy eyes with his eyes looked upon her;
26. [*kur-gal a-a*] ^{d}*en-lil igi aẓag-ga-am igi im-ba-ši-in-bar*	26. The great mountain, father Enlil, of the holy eyes, with his eyes looked upon her;
27. [*sib-na ne*]*-nam-tar-tar-ri igi aẓag-ga-am igi im-ba-ši-in-bar*	27. Her shepherd, he who determines fate, of the holy eyes, with his eyes looked upon her;
28. [*dam gir*]*-bi-e-gù-mu-na-ab-bi nu-ur-ra-ši-ib-še-gi*[1]	28. To his wife in anger he said: "Did I not yield to thee?"
29. [^{d}*nin-lil-l*]*i gir*[2]*-bi-e gù-mu-na-ab-bi nu-un-da-ra-ši-ig-ge*	29. To Ninlil in anger he said: "Did I not yield to thee?"
30. ....[*nu-mu-un*]*-ra-am-piġu*[3]*(?) nu-mu-un-ẓu*	30. ...."Did I not embrace(?) thee?" "Did I not know [thee]?"
31. ....[*mu-ni*]*-i-ra-am-še-su-ub mu-un-ẓu*	31. ...."I kissed thee; I knew [thee]";
32. ....*dib*[4]*-mu ib-sig*[5]*-gi*	32. ...."thou didst sieze me; I submitted;
33. ....*šu-dur*[6]*-bi mu-e-en*[7]	33. ...."thou didst lie down; thou didst gain the mastery[8];
34. ....*bi-mu-mê-e ba-na-šilig-gi*	34. ...."thou wast [enticing?]; thou wast mighty.
35. ....*gu-mu-na-de-e*	35. ....he said.

(ii) (ii)

(About 8 lines are broken away.)

1′. *lugal*....	1′. King....
2′. *uš-bi-na mu-un-gù* [*gir-bi-na mu-un-*..]	2′. To her husband she spoke; to his anger she..
3′. *a-a* ^{d}*en-lil dup-gi*....	3′. Father Enlil, the tablet of fate....
4′. *uš-bi-na mu-un-gù gir-bi-*[*na mu-un-*..]	4′. To her husband she spoke, to his anger she....

[1] See DELITZSCH, *Sum. Glossar*, 262.

[2] Cf. OBW, 185[10] and [35].

[3] Cf. OBW, 213[4]. The rendering is most uncertain.

[4] Cf. OBW, 482[2].

[5] See OBW, 249[60].

[6] Cf. OBW, 481[47].

[7] Cf. OBW, 112[4].

[8] On account of the fragmentary condition of the text the rendering of the last lines of the column is most uncertain.

5′. *úr-úr-na šu-ni ba-an-. . . .*	5′. His hand grasped it. . . .
6′. *uš-bi-na mu-un-gú gir-bi-na mu-un-. .*	6′. To her husband she spoke, to his anger she. . . .
7′. *dur-ki a-tur-ra-šu im-ma-da-ab-ná*	7′. In a dwelling with offspring thou shalt lie down.
8′. *uš-bi-na mu-un-gù gir-bi-na su-ub*	8′. To her husband she spoke; to his anger she gave a kiss;
9′. *uš-aš sag-ga-ni gá[1]-aš su-ub-ba-ni*	9′. Resting her head on her husband, she kissed him.
10′. *a ^{d}en-lil-na-na[2] gub laḫ-e šá mu-na-ni-ri*	10′. Standing brilliant by Enlil, her husband, her heart rejoiced.
11′. *^{d}en-lil ki-ur im-ma-ni-in-rá-rá*	11′. Enlil, the hero came;
12′. *^{d}en-lil ki-ur dib-dib-da-ni.*	12′. Enlil, the hero, entered.
13′. *dingir-gal-gal eninnû ne-ne*	13′. The great gods,—fifty are they;
14′. *dingir nam-tar-ra umun-na ne-ne*	14′. The gods of fate,—seven are they;
15′. *^{d}en-lil. . . . im-ma-ni-tug-ga-ne*	15′. With Enlil they marched.
16′. *^{d}en-lil šam-uḫ-gi uru-ta ba-ra-ne*	16′. Enlil cast the poisonous plant(?) from the city;
17′. *^{d}nu-nam-nir[3] šam-uḫ-gi uru-ta ba-ra-[ne]*	17′. Nunamnir cast the poisonous plant(?) from the city;
18′. *^{d}en-lil ni-la ^{d}nin-li-[li in-gál]*	18′. Enlil came; Ninlil [descended,]
19′. *^{d}nu-nam-nir ni-gub ki-el mu-un-. .*	19′. Nunamnir came; the handmaid . . . .
20′. *^{d}en-lil-li bi-e-gal-ra gù-. . . .*	20′. Enlil to him of the palace called:
21′. *lù kà-gal lù ^{giš}si-gar. . . .*	21′. "O man of the great gate! man of the lock!
22′. *lù ^{giš}šu-da lù si-gar-e*	22′. Man of the strong wood; man of the lock!
23′. *nin-ẓu ^{d}[nin-lil]-li-i im-. .*	23′. Thy lady, Ninlil, [comes]!
24′. *e-da-li mu mu-ra-tar-ne*	24′. If a name he shall ask of thee,
25′. *ẓa-e ki-mu nam-mu-ni-in-pad-de*	25′. Thou shalt not tell him of my place."
26′. *^{d}nin-lil-li mu-lu kà-gal-ge gù-. .*	26′. Ninlil[3] to the man of the great gate spoke:
27′. *mu-lu kà-gal mu ^{giš}[si-gar]*	27′. O[1] man of the great gate, man of the lock,

[1] Cf. OBW, 230[13].

[2] The construction is peculiar; we should expect ^{d}*en-lil a-na-na*. The lacunæ are supplied from Dr. Pinches' text, PSBA, XXXIII, 85 ff. and from col iii.

[3] In Dr. Pinches' text it is Enlil who speaks here.

28′. *mu* ^{giš}*šu-di-eš mu-lu* [^{giš}*si-gar aʒag-ga*]
29′. ^{d}*mu-ul-lil u-mu-*[*un kur-kur-ra*]
30′. *dingir-*[*ʒu lù* ^{giš}[*si-gar*]. . . .
. . . . . .

28′. O man of the bolt, man of the holy lock,
29′. Mulil, the lord of the lands.
30′. Is thy god, O man of the lock.
. . . . . .

(iii)
1. . . . *gi giš mu-e-kal*. . . .
2. ^{d}*mu-ul-lil u-mu-un kur-kur-ra*
3. ^{d}*mu-ul-lil u-mu-un ʒu ni-mi-dun*
4. *laḫ-da nin mu-mê-en-ne šu-ʒu-šu-mu du-*. .
5. *a u-mu-un ba-a laḫ-laḫ-ga ša-gá-ni-*. .
6. *a* ^{d}*en-lil ne-a-laḫ-laḫ-ga ša-gá-ni*. . . .
7. *a lugal-mu dingir-šu ib-rà-a mu-ki-šu-bi*. .

(iii)
1. . . . . .
2. Mulil, lord of lands;
3. Mulil, lord, thou didst create,
4. "In brilliance, O lord, art thou; by thy hand thou created(?). .
5. Father, lord, thou dost illumine their heart!
6. Thou, father Enlil, dost illumine their heart!
7. O father, my king, mighty god, thou comest, thou dwellest. . . .

(About 18 lines are broken away.)

25. . . . [^{d}*mu-u*]*l-lil u-mu-un kur-kur-ra*. .
26. ^{d}*mu-ul-lil u-mu-un itu-ni giš-dim u-*. .
27. *ud-da nin mu-me-en-ne šu-ʒu-šu mu-ib-tag-tag*. . . .
28. *a u-mu-un ʒu-a laḫ-laḫ-ga šag-gá ni-gál*. . . .
29. *a* ^{d}*en-ʒu na-a laḫ-laḫ-ga šag-gá ni-gál*. .
30. *a lugal-mu dingir-šu ib-rá-a mu-ki-šu ib-rá-*. . . .
31. *a-mu a-lugal-mu-dim-ma ku-ib im-ma-rá*. . . .
32. ^{d}*en-lil-li lù id-kur-ra-dim da ga-na- nà*
33. *uš im-ma-ni-in-gù-ne-en im-ma-ni-in-su-ub*
34. *uš-aš dug-ga-ni uš-aš su-ub-ba-ni*

25. . . . Mulil, lord of lands. . . .
26. Mulil, lord of the month, like a tree. .
27. When, O lord, thou art in thy might thou overthrowest. . . .
28. O father, lord, thou art brilliant; the heart thou liftest up. . . .
29. O father Enzu, exalted one, brilliant, the heart thou liftest up. .
30. O father, my king, mighty god, thou comest, thou abidest, thou comest. . . .
31. O my father, as my king thou advancest, thou comest. . . .
32. O Enlil, who, like the river of the land, mightily risest,
33. O hero, thou speakest to them; they have rest!
34. With the hero is their preservation; with the hero is their rest.

35. *a ^{d}nin a-ba lugal-šù uš-mu ġu-šub-mu-. . . .*
35. O father, divine lord, who is against the king? My hero, verily thou overthrowest him.
36. ^{d}*en-lil ni-rá ^{d}nin-lil in-g[ál]*
36. Enlil comes; Ninlil descends;
37. ^{d}*nu-nam-nir ni-ra ki-el mu-un-. . . .*
37. Nunamnir comes; the handmaid . . . .

(iv)

1. *. . . .-mu*
2. *. . . .uš-rad-du*
3. *. . . .mu mu-. . . .tar-ri*
4. *. . . .mu nam-mu-in-ni-ši-šub-ne*
5. *. . . .^{giš}ma a-sig-bi- giš-šukum dir-ra ^{d}nin-lil im-ba-ni*
6. *. . . .^{giš}ma a-sig-bi giš-sikum dir-ra ga*
7. *[^{d}mu-u]l-lil u-mu-un. . . .ku ma . . . . lugal*
8. *[^{d}nin-lil]-li mu-ba-si lu-šag-ka mu-ni-ba-sig-gi*
9. *mu-šag-šag-ga šag-ga-ba-ra mu-da-ab-gù*
10. ^{d}*en-lil-li šag-šag sag-ga-ba-ra mu-da-ab-gù*
11. *[^{t}ni]n-lil i ni-in-tar ^{d}nin-lil i ni-in-im-te. .*
12. *gur ub-gi-da mu-mù tu-ne*[1] *sig in-. .*
13. *[^{d}]mu-ul-lil u-mu-un ku-ta gur-ne el-šù ab-*
14. *ud-da nin mu-mê-en-ne šu-[ʒu]*[2]*-šu mu-i[b-tag-tag]*
15. *a u-mu-un [ʒu]-a l[aġ-laġ-ga šag-ga ni-gál]*
16. *a ^{d}en-lil u-[mu-un laġ-la]g-g[a šag-ga ni-gál]*
17. *a lugal kur-[kur-ra šag]-ga-ʒu mu-. . . .*

(iv)

1. . . . . .
2. . . . . .
3. My. . . .determined,
4. My. . . .does not overthrow them.
5. . . . .the boat for the ferry Ninlil makes;
6. . . . .the boat for the ferry comes.
7. Enlil, lord of. . . .king;
8. Ninlil fills the flock with favor, she gives verdure;
9. She is gracious, to her beloved she speaks;
10. Enlil is gracious to his beloved he speaks.
11. Ninlil, the exalted, gives decisions; Ninlil the exalted thunders; . .
12. Turning she establishes, she clothes the weak, she. .
13. Mulil the lord with the weapon turns in brilliance he. . . .
14. When, O lord, thou art in thy might thou overthrowest. .
15. O father, lord, thou art brilliant; the heart thou liftest up;
16. O Enlil, lord, thou art brilliant; the heart thou liftest up;
17. O father, king of countries, thy favor thou. . . .

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[1] Cf. M, 5866.

[2] The lacunæ in this and the following lines are supplied from the corresponding lines of col. iii.

18. *a-mu a-lugal[-mu-dim-ma k]u-i[b im-ma-rá]-..*	18. O my father, as my king thou advancest, thou comest..
19. *en-lil-li nam-.... e-da....*	19. Enlil....
20. *uš im-ba-ni-in-gù[-ne-en im-ba-ni-in-su-ub]*	20. O hero, thou speakest to them; they have rest!
21. [*uš-aš*] *dug-[ga-ni uš-aš su-ub-ba-ni]*	21. With the hero is their preservation; with the hero is their rest.
22. [*a*] ^{d}*en-lil....*	22. O father Enlil(?)....
23. *en ʒa-šù....*	23. O lord, to thee....
24. [^{d}*en*]-*lil en ʒa-[e....*	24. O Enlil, thou art lord....
25. [^{d}*nu*]-*nam-ner [ni-rá ki-el mu-un-]..*	25. Nunamnir comes; the maiden....
26. *....gir si....*	26. .....
27. *uš(?) mu-mà-mà....*	27. The hero makes....grow....
28. *en an-u en an-....*	28. The lord creates, the lord....
29. ^{d}*en-lil e[n]* ^{d}*en-lil lugal....si*	29. Enlil is lord; Eniil is king....
30. ^{d}*en-lil lugal gar nu....lù*	30. Enlil, the king does not [deny] food to man
31. *sag-šar-rù sag-ru-ru-a-šu nu-bal-e-ne-*	31. The prince, creator of all, does not deny them intelligence!
32. *ʒag-sal-dug-ga ama* ^{d}*nin-lil-li-šù*	32. Full praise to mother Ninlil!
33. *a-a* ^{d}*en-lil ʒag-sal*	33. To father Enlil praise!

No. 5.

FRAGMENT OF AN INCANTATION RITUAL.

This text, though fragmentary, is of great interest. The tablet contained four columns, but columns i and ii are entirely erased. Indeed few lines of columns iii and iv have been preserved entire, nevertheless, if the following translation, which on account of the condition of the text is necessarily tentative, at all represents the original, the text affords an interesting example of the ritual by which it was believed destructive storms could be averted. Such storms were frequent in Babylonia: cf. Reisner *Sumerische Hymnen*, No. 7 and Peters, *Nippur* I, 258, 259.

Transliteration and Translation.

(iii)	(iii)
1′. . . .*giš*. . . .*ge gur*. . . .	1′. . . . .
2′. . . . .*uš*(?) *ǵu-ra ki mu-ni-a-ni*	2′. The. . . .man(?) for the bird thou presented[1]
3′. *d*[*ug*]-*dug-til ẓi-ra pú-ka mu*-[*gù*]	3′. Words of life for thee at the well will speak(?).
4′. ^{giš}*gibil V-ta VII-ta*. . . .	4′. On the fire by fives, by sevens. . . .
5′. ^{giš}*gibil-má X-ta XV-ta gub-ne*- . .	5′. My fire by ten, by fifteen he shall place.
6′. *e-gibil aga* ^{d}*gu-la e X*-. . . .	6′. The fire beloved of Gula, the house ten. . . .
7′. $X^{am\text{-}ma}$-*ra ab-laḫ*-. .	7′. by ten shall illuminate.
8′. *e-gibil aga mu-ul-lil LX*[*X* . .	8′. The fire beloved of Mulil seventy (?). . . .

[1] See OBW, 52[64].

9′. [^{giš}*gib*]*il-bi LXX-ta X^{am-ma} ne-*[*gub*]	9′. His fire by seventy in tens he shall place(?)
10′. . .*suġuš-uru nu-tug nu-uku*. . . .	10′. . .protected foundation, neither leader nor people. . . .
11′. . . . .*ab-ba nu-tug nu uku*. . . .	11′. . . . .neither leader or people. . . .
12′. . . . .*mu-un-ra-la-ni mu-un-*. . . .	12′. . .shall fill it for thee, shall. .
13′. *e-gibil-bi šá* ^{d}*gu-la*. . . .	13′. His fire verily Gula. . . .
14′. [^{giš}*gibil*] *gá-tur-ra mi-ni-ibi*. .	14′. My fire(?) shall [protect?] the fold.
15′. . . . .*ki-šag gu VIII*$^{kam-ma}$. .	15′. . .In the land eight talents. . . .
16′. [^{d}*e*]-*lum*[1] *e-gibil mu-un-*. . . .	16′. "Bel the fire will. . . .
17′. *dingir mê-e im-ma-a-da-gibil*. .	17′. I am the god who kindles(?). . . .
18′. ^{d}*e-lum-e mu-rug-in-ni ġi-li*. .	18′. Bel increases gladness. . . .
19′. *gibil-in-e-ni mê-e im-ma-a-uš*. .	19′. I kindle fire, I lift up. . . ."
20′. ^{d}*mu-ul-lil mu-rug* [*ġi-li*]	20′. Mulil increases gladness. .
21′. *gibil-uru uku-ni*. . . .	21′. The protecting fire his people. . . .
22′. *mà dù-ri-a-ni*. . . . ^{giš}*gibil-ni*	22′. His foremost ship. . . .his fire
23′. *mu-ʒu dù-ri-a-ni*. . . .*an*	23′. He knows[2] his foremost. . . .
24′. *gù-ni-ma-má gu-ni-*. . . .*ʒu-an*	24′. He calls, he calls. . . .
25′. *urù-a-si nin-a uru*[3]. . . . *ra-am*	25′. The raging whirlwind, O lady, the flood. . . .
26′. . . . .*a-gi-in-i*. . . .*ni*. . . .*ra-am*	26′. It is filled(?). . . .
27′. *urù-a ki-el mu-kur-ra-da*. . . .	27′. The whirlwind the maid captures . . . .
28′. *g*[*ur*] *kal-kal mu-ad-du-ni*. . . . *ra-a*[*m*	28′. Turning(?) men stand. . . .
29′. *dug-ga mu-ṭu-ni du šu-ba*. . . . *du-ga*. .	29′. With a cry they stoop, lifting up their hands. . . .
30′. *udu uru-ma ag-ʒu na-sag*. . . . *šu-sik-*. .	30′. The sheep, O my protector, which thou lovest. . . .
31′. *ṅigin dingir ni-ib-rá-e-ne*. . . . *LXIX*. .	31′. All its gods are coming. . . .sixty nine. . . .
32′. *mu-ʒu-na ag-na*. . . .[*n*]*e*	32′. They recognize it they love. . . .
33′. ^{giš}*gibil aga mu-ul-*[*lil*	33. The fire beloved of Mulil,
34′. *mu-ʒu-na ag mu-pad-ne*. . . .	34′. He recognizes it, the beloved. . he sees. . . .
35′. *ud-da gan ga-ga-ba-da*. . . .	35′. When the field is favored[4]. . . .

[1] B, 5889

[2] We might read *mu-rug*="He makes great."

[3] Cf. OBW, 57[1].

[4] *ga* may here be equal to *alâku*. In that case the rendering would be, "When he comes to the field . . . he recognizes it; the beloved he sees." Taking this value a similar change would be made in lines 37′, 38′.

36′. *mu-ʒu-na ag mu-pad-ne*. . . .	36′. He knows it, the beloved he sees . . . .
37′. *e-dag e-šu-má-má ga-ba-da*. . . .	37′. The dwelling Eshumama is favored. . . .
38′. *mu-ʒu-na ag mu-pad-ne*. .	38′. He knows it, the beloved he sees . . . .

(From this point the text is too broken for connected translation.)

No. 6.

A PRAYER FOR THE CITY OF UR.

It is most regrettable that this interesting composition is in such a fragmentary state. From the portions that can be translated it appears to be a prayer for the city of Ur at a time of great danger and distress. It seems impossible to assign it with certainty to any particular period. The hymn to Dungi (No. 3) and that to Ebi-Sin (No. 7) show that during the period of the dynasty of Ur great homage was paid the sovereigns of that city at the temple at Nippur. It is tempting to conjecture that this long composition was written during the last days of Ebi-Sin, when Ur was tottering to its fall. The conjecture is plausible, but cannot at present be confirmed.

Transliteration and Translation of Complete Portions of the Text.

(ii)

1. ....*šim*
2. ....*urú-mu uʒ*
3. ....*ʒi-gi-gi*
4. ....*šag-šag*
5. ....*urú-ma nu-me-a-me-a mu(?) ta-an-bal-rá*
6. *dingir....šis-ab*^{kt} *nu me-a-me-a mu-ib-bi-bal-rá*
7. *me-l*[*i*]....*gá-tur šir-ra-rá lid síg ǵe-dug-ga-rá*
8. ^{d}*lu....sib-na kid ṗi-el rá*

(ii)

1. ....green grass(?),
2. ....my whirlwind is the *uʒ*-bird,
3. .....
4. ....favorable,
5. ....my whirlwind no command transgresses;
6. O God....Ur no command transgresses.
7. Joy [from] the fold is snatched; the storm the cow cuts off;
8. The sheep god(?)....for the shepherd a bedraggled garment is bringing;

9. 𒀀 *ba-ne-sub*	9. The thicket of reeds he overthrows.
10. *me-li . . . . urú-ta ê a-du-im nu šim-gid aga*	10. Joy is borne away by the whirlwind, by the wind no tall grass is left(?).
11. *^{d}lu . . . . ê gan-ta ê-ê*	11. The sheep-god(?) has gone forth; from the field he has gone
12. *. . . . íl-ne-dam*	12. with his. . . .
13. *i-ʒu-kas[kal . . . . tu(?) ʒu-a-ni*	13. . . . .
14. *e-ǵar-ra . . . . a-ǵar-bar*	14. Ekharra. . . .
15. *sag-a-. . . .*	15. . . . .
16. *e-ǵar-ra mu-[du]g-ga aš-a dug-ga . . . .*	16. Ekharra [speaks] the uttered curse;[1]
17. *ki-ba nam-urú mu-na-kar-ši-ne (?) . . . .*	17. Its land,—the whirlwind extends over it.
18. *nin-mu nam-ma-a-dim mu-na-te*	18. O my lady by fate thou destroyest it.
19. *nam-mà igi-ur a-an mu-[na]-te*	19. The fate agreed upon who can resist?
20. *nam-uru igi-ur-na mu-na-kar . . . . gig-ni . . . .*	20. The sin of the city graciously wilt thou forgive, ... its disaster . . . .?
21. *me-li-e-a na-ag urú mu-ga(?)-am-ma*	21. Gladness there is not; the whirlwind removes it;
22. *na-ag urú mu-gig-ga*	22. It is not; the whirlwind has brought disaster!
23. *nin rá gá-ǵul-la mu-ga-am-gù*	23. O lady, come! The house is destroyed. Speak!
24. *na-ag-ga mu-gig-ga*	24. It is not; thou has brought disaster!
25. *še-ib šis-ab^{ki} a-dug-ga mu-a-gir am-a-mu*	25. A gathered seed is Ur; the cry is strong (urgent), O my lord!
26. *gá-ʒi mu-ri-tug-tug dam-ba mar-ra-mu*	26. Thy house I protect for thee; its lady appointed me.
27. *ur-ra gá-ʒi ǵul-la-ʒa*	27. The servant of thy house thou hast destroyed;
28. *ba-e-ne in-nu-u-nam*	28. Broken he lies prostrate.
29. *ub-šub ba-dim-in nik-ku-ta ba-ra mu-da-gé-gé*	29. He has fallen; he is thus; in his misery he is overthrown; he is siezed.

[1] Cf. OBW, 298[1].

30. *ʒi-ta e-rù-a-bi bul-la-a ġul.... gig-ga*
30. From life he goes forth; by oppression he is grievously destroyed.

31. *nu-bi[1]-rá-ab šis-ab[ki] šukum [d]Ininni bi-ni-ba paḫ-ga!....*
31. May it not happen to Ur! Ishtar-cakes we make, O great father!

32. *gá-nun-aʒag-ga bil-bil-la-ṃu la-la ga-nu-dù-a-mu*
32. The great holy house is burned; it is submerged; Verily it is not raised up, my father!

33. *uru-mu rú-a-la ba-du mu-ta-aš-ši-ur a-mu*
33. My city, built for protection, it crushes, it makes sad, O my father!

34–35. *pu-ġul....ni-ga-nun....ġul-la mu-ta-a-aš-ši-ur a-mu*
34–35. ....destruction makes sad, O my father!

36–37. *a-da-al-lam ud-ġul gig.... si-ga mu-da-la-ba ge-ê*
36–37. Now is an evil day; complete disaster o'erwhelms; verily it transfixes.

38. *šis-ab[ki]-ma ga [d]en-ʒu na-mu-*
38. Ur is the temple of Enzu; let it not
39. *ġul(?)-u-bi gig-ga-am*
39. be bestroyed with disaster.
40. *ki-šub-bi-ʒa dug ba-am*
40. Thy down-trodden land is innocent.

41. *a-šu-mu a-gan-mu*
41. O my Strength, my Brightness(?), ...;

42. *giš-gi-gal ki sub-gú-da-kam*
42. Equally the land is destroyed!
43. *la ki....mu-un-ba-ni-til-li*
43. O protector of the land....thou wilt make it live.

44. *[d]nin-sá a-dim-ni mu-un-a-da-ni-til-li*
44. O lady, its creator, thou wilt make it live!
45. *ub-ʒi-šub-ba-da ġul-la*
45. Thou art strong; ....
46. *ni-ne-šu-dim ni-ab am-má*
46. disaster like a....covers....
47. *[d]nin-gal lù kalam-ma e-ba-til gan*
47. O Ningal the men of the land thou makest alive; the field
48. *ša-dim a-kim in-mu-....*
48. in the midst thus thou....

(iii)

1′. *ga....ġul-la ni-ne-dib-ni e-g....*
2′. *gá-gá-ʒu im-ma-ġul-la ṗisan-a-dim rú-mu-un*
3′. *uru-ʒu uru-kur-ra ba-ab-gar-ni ne-ku-ni e-am-šer*

(iii)

1′. .....
2′. Thy temples are destroyed like a jar that is smashed.
3′. Thy city, the second which thou foundest, is struck down; it cries out.

---

[1] *pi* for *bi*; cf. BARTON, SBAD, 4, iii, 7 with 6, iii, 5.

4′. *gá-ʒu a-igi eš-ba-an-ni di-ib gar*	4′. Thy house weeps; O speak, lift it up!
5′. *uru-ʒu-a-dim rú-mu-un*	5′. Like thy city it is overthrown.
6′. *uru-ʒu tuš-dam-ba gar-ra-ʒa*	6′. Thy city, the dwelling of its lady, didst thou establish;
7′. *ġu-bi-nu-rá*	7′. let it not be moved!
8′. *gá-ʒi ^{giš}al-a ʒu-ab gar-ra-ʒa*	8′. Thy dwelling, the yoke of the abyss, thou didst establish
9′. *šim la nin-mul-e-en*	9′. As a plant protected of Ninmul, the lady;
10′. *e-....la-ba-ab- gub-gub-ʒa*	10′. The....thou didst found.
11′. *nin-bi....la ba-an-tur-ri*	11′. Its lady as protectress entered.
12′. *a-igi-ne-a-ra ba-ab-gar-*	12′–13′. On her weeping thou thinkest; thy anger is unfavorable!
13′. *ka aga-ʒu nu-šag-šag*	
14′. *a-igi šà ne-rá nu-tuk-a tar-tar im-ba-an-ku*	14′. Heartfelt tears flow; they are not checked; they fall.
15′. *gù-na-bi igi-ʒu gar-ka-sig-dim*	15′. She cries before thee with thoughts,
16′. *dug-šu ba-ni-ib-ku*	16′. A loud voice she lifts up:
17′. *uru-ʒu-šù šá-im-ba-an-gar-ni ne-dib e-am-sir*	17′. "Unto thy city give rest; it is caught" she cries.
18′. *gá-ʒu....-gid ga-ba-an-ru.... ʒu-a-dim rú-mu-un*	18′. Thy house....verily is shattered like thy....it is smashed.
19′. *šis-ab^{ki} gub-ba-e im-ba-an-gar-*	19′. Ur was founded, it was established;
20′. *ni ne....-dim ni-dib e-am-sír*	20′. Like a....it is caught, it cries out.
21′. *ġar-rad-bi ġe-gub-ba ʒu-ra mu-un-gub*	21′. Its ruin verily abounds; for thee it abounds;
22′. *šá-ʒu....rú-mu-un*	22′. Thy heart....is broken;
23′. *en-bi gig-ga-ra ʒu-ra mu-un-til*	23′. Its priest in darkness for thee dwells
24′. *ni-ne-ku-ni e-am-sìr*	24′. he is cast down; he cries out.
25′. *dam-ga-lù suslug-e ki-ag-e*	25′. The man, the priest whom thou lovest,—
26′. *suslug nu-mu-ra-mà-dim*	26′. The priest does not approach thee

(From this point the text is too broken for connected translation.)

No. 7.

A HYMN TO IBI-SIN.

This fragment of a hymn to Ibi-Sin is a portion of a large, finely written six-column tablet. Unfortunately it is so broken that in only a portion of columns ii and v are there complete lines. These portions are herewith translated. In line 5′ of col. v he is addressed as *lugal-mu*, "My king." It is probable that the hymn belonged to the same series as No. 3 the hymn to Dungi. Ibi-Sin was an inglorious king. Under his rule the extended empire built up by Dungi gradually dwindled and was finally overthrown, but the tradition that he was a god, inherited, perhaps, from the great Dungi, persisted, and loyal courtiers and priests in the language translated below addressed him as the source of all blessings, and with servile adulation lauded him as a god. The hymn must, one is compelled to think, have been composed during his lifetime, for there was nothing in his career that could, so far as we know, induce later generations, in a city like Nippur, to address him in such language. He was the last of his dynasty, and fawning priests and courtiers were soon compelled to make their peace with a conqueror to whom his memory was hateful (see No. 9 below). The hymn supplies a powerful argument for emperor worship in Ur during the lifetime of the monarch.

Transliteration and Translation.

(As far as col. ii, 8 the text is too broken for translation.)

(ii)	(ii)
9′. [*dingir-dingir*] *gal-gal mir-gal-e tar-ri*	9′. The great gods (?) the great steward appointed.
10′. *ṭu-lal šar ga kaskal gid V*	10′. The length (?) of the garden was 5 *kaskal-gid*.
11′. *en-te-en e-gù-un gar-ra-ni im-ba-mi-ni*	11′. The cold filled the land; it darkened it;
12′. *e-meš tur-ur-sag ^{d}en-lil-lal-ge*	12′. The houses of the young hero of Enlil,
13′. *e nam-til-la e en-lil-lal ba*	13′. The house of life, the temple of Enlil he built;
14′. *šukum ^{d}innin-na sir-ne*	14′. Ishtar-cakes he prepared,
15′. *bir nin-. . . .-bi udu ǵar-sag-ga*	15′. The cattle of his. . . .lady, the sheep of Kharsag,
16′ *e-meš en-te-en-bi-ta kaš-gar šag a-*	16′. In houses, apart from cold, drink and food with full
17′. *si ba-ni-in-sá-sá*	17′. heart are poured out.
18′. *man-na-ne-ne am-gal-ul-ul-dim*	18′. Strong are they; like roaming wild-oxen
19′. *šà-na ma-an-lag-gi-eš*	19′. verily they advance.
20′. ^{d}*en-te-en-id šur-a ẓag-limmu šur-a-ẓa*	20′. The cold-god is mighty; the four walls protect thee.
21′. *še eš-nam-na gù-peš-a-na*	21′. The grain, luxuriant on the broad banks,
22. *gig-ma-a-šu-ta im-mi-in-dúg-ga-na*	22. From its power(?) preserves them.
23. *nu ne-ru-dim bar-ta im-ta-rá*	23. Not like an enemy in hostility does he come;
24. *uku-bi nu-mu-un-dag-gi*	24. His people he does not destroy.
25. *ǵar-sag en-te-en-ra . .X*[1] *mu-na-te*	25. Kharsag for the cold constructed a. furnace,[1]
26. *e-meš-a lù+bil ne-in-gar*	26. For the houses it appointed comfort(?).[2]
27. *e-meš šis-mu im-ki-ma-na-an-eš*	27. The houses my brethren inhabit;
28. *gar-enbur gar-ge a-e-gal. . . .*	28. Edible fruits for food the palace . . .
. . . . .	. . . . .

[1] Cf. OBW, 450. The ideographic value is unknown, but as the sign consists of the emblem for fire within an enclosure "furnace" or "brazier" does not seem a violent guess.

[2] This sign consists of the sign for "man" within which is placed the sign for "fire" or "heat." It is unknown to me elsewhere, but from its elements the meaning "comfort" does not seem a rash conjecture.

(v)	(v)
1′. *uru-mu*....	1′. My protector(?)....
2′. *na-'a-ib a-an gar-*....	2′. Thou art exalted; what....?
3′. *kù nag gal-gal-e ʒu-*....	3′. Food and drink abundantly thou ....
4′. *uku-ta šur-a im-ta-ab-*....	4′. For the people as protector thou..
5′. *lugal-mu pad ^{d}nannar i ^{d}en-lil-lal*	5′. My king, known of Nannar, exalted one of Enlil,
6′. *i-bi-^{d}en-ʒu šu-maġ-šu ġur-un-u-ni-šu*	6′. Ibi-Sin, in exalted power he is alone.
7′. *tug-bar ^{tug}gar-ne-ba sal šà ba ni-gù*	7′. In brilliant garments, *lamkhuššu* garments his wife and he converse;
8′. *eʒen dingir-ri-e-ne uraš-šu mu-u-ul-ni*	8′. The feasts of the gods as seer he celebrates;
9. *dingir a-nun-a lil gibil-bar aʒag ba-šu-mu-ni-gál-gál*	9′. The great god, the spirit of bright fire, brilliantly he raises up;
10′. *e-nam-til-la ki ku-aʒag nam-lugal an-ni-gar-ni*	10′. The house of life with the bright weapon of royalty he establishes;
11′. *ki-te šag-gi ki-ta gar nig-dug-ga si-ba ni-sá-sá-eš*	11′. Below favor,—below food, a good possession, in fullness he pours out;
12′. *likir à-lal-si šaker-si duk-ki im-ba-mu-na-tuk*	12′. In the midst[1] full pails, festal vessels[2] full for watering[3] he makes abundant.
13′. *lul tin erim-ʒa am gar-ra bar-giš-la-ʒa*	13′. Mighty one, life of thy soldiers, exultant warrior, the enclosure thou didst protect,
14′. *ud gig ni-ib-ʒal-ʒal-e*	14′. day and night thou dost illumine.
15′. *gá-e lugal kab-kab me-en gù-gù gal-gal me-en*	15′. The palace of the king is fortunate; great are the acclamations!
16′. *šu-ni dug-gi ba-ab-ul-me-en*	16′. His beneficent power gives joy.
17′. ..*šu-ba-šù maġ-šù a-su a-à-ba ni-ê-mê-en*	17′. With his...., with majesty the seers at his side go forth;
18′. ....*ba-gig e-meš sur ki-en-gi-ra*	18′. ....strong houses of Sumer
19′. ....*ʒid-bi tum-tum-ne*	19′. ....at his right(?) they go
.....	.....

[1] The sign written is *kiš* (OBW, 377); probably *likir* (OBW, 376) was intended.
[2] Cf. OBW, 170[69].
[3] Cf. OBW, 15[38].

No. 8.

A NEW CREATION MYTH.

This important text was found by the writer among some then uncatalogued tablets that had just been unpacked. It belongs to the cycle of myths of which No. 4 above is an excellent example. It is also in some respects parallel to the myth published by Langdon in PBS, Vol. X, No. 1, called by him a "Sumerian Epic of Paradise," etc. Takku (read by Langdon Tagtug) is one of the deities who figures in this new myth. Like the myth published by Langdon, this one begins with an elaborate statement of the non-existence of many things once upon a time. Most interesting is its statement that mankind was brought forth from the physical union of a god and goddess.

Transliteration and Translation.

Obverse.

1. *ǧar-sag-an-ki-bi-da-ge*	1. The mountain of heaven and earth
2. *erim-an-ni dingir-dingir a-nun-na im-tu-ne-eš a-ba*	2. The assembly[1] of the great gods, entered, as many as there were.[2]

[1] In the script of this period the sign may be either *tu* (OBW, 337) or *erim* (OBW, 347). The latter suits the context here.

[2] *a-ba* may be the interrogative pronoun "who?", the adverb "afterward" or *mala*, "over against," "in comparison with," then, "as many as there are." Possibly we shou'd read *a-ʒu* = "wise ones."

3. *mu ^{d}eẓinu nu-ub-da-tu-da nu-ub(?)-da-an-sig-ga*
4. *kalam-e*[4]*-bi ^{d}tak-ku nu-ub-da-an-dim-ma-aš*
5. *^{d}tak-ku-ra temen nu-mu-na-sig-ga-aš*
6. *'u(?) nu-gù(?)-a puġad nu-ub-ra*
7. *anše(?) nu-mê-a-am numun dug-ra*
8. *pu-e x-a-bi nu-ub-tu-ud*
9. *anše-ra*[11] *bir-a-bi nu-ub-tu-ud*

3. A tree[1] of Ezinu had not been born,[2] had not become green,[3]
4. Land and water[4] Takku[5] had not created,
5. For Takku a temple-terrace had not been filled in,
6. A ewe[6](?) had not bleated[6](?), a lamb had not been dropped[7],
7. An ass(?) there was not to irrigate[8] the seed,
8. A well and canal[9](?) had not been dug,[10]
9. Horses[11](?) and cattle had not been created,

---

[1] *mu* more often means *name*, but the context here requires "tree"; cf. OBW, 62[9].

[2] The sign is so badly written that it may be either *mù* (OBW, 170[3]) "grow," or *tu*. Either reading makes good sense in the context.

[3] As written on the clay and blurred this sign is illegible. Some lines have to be supplied in imagination. The phonetic complement *ga* shows that some syllable ending in *g* stood here. I at first read *dug* but was never fully satisfied with it. *sig* (OBW, 308) is possible and fits the context better.

[4] The sign *e* is blurred on the tablet and the reading is not absolutely certain, but is the most probable. *kalam-e-bi* might be "his land," possibly meaning "his Sumer." The instances below, however, where *bi* is the postpositive conjunction, together with the nature of the things in the immediate context that are said to be still non-existent, make it probable that *kalam-e-bi* mean "land and water." A possible reading would be *uku-e-bi* = "His people" (Takku had not created).

[5] The sign *tak* as it occurs here is distinguishable from *tik* (for which I at first took it) only with the greatest difficulty. The god here referred to is, however, clearly the being that Langdon calls Tagtug. For a discussion of his character and functions see the writer's article "New Babylonian Material Concerning Creation and Paradise" in the *American Journal of Theology*, XXI, 586 ff., 595 ff.....

[6] The reading *gù* is conjectural. The sign was partly erased by the scribe; *'u* is also uncertain, being partly chipped away.

[7] Cf. OBW, 287[22]; employed here of the birth of a lamb.

[8] OBW, 353[30]; the reference is to an irrigating machine.

[9] The sign seems to be OBW, 606. The translation of it is wholly conjectural. Perhaps we should read *'u-e puġad-bi* and render "The ewe a lamb had not brought forth."

[10] For *tu* = *ḫarû*, "dig" see OBW, 57[6].

[11] The *ra* of this line is blurred; it looks more like *ra*, but may possibly be *e*. If we read *e* the reading is "asses;" if *ra* we must suppose that the reference is to "horses" and that *kur* has been accidentally omitted The appearance of the sign on the clay and the mention of the ass in line 7 incline me to the reading *ra*. The line might also be rendered: "Horses(?) (or asses) had not brought forth their young."

10. *mu ^{d}eẓinu lil*[1]*-sud-umuna-bi-da-ge*[2]	10. The name of Ezinu, spirit[1] of[2] sprout and herd,
11. ^{d}*a-nun-na*[3] *dingir gal-gal- e-ne nu-mu-un-ẓu-ta-am*	11. The Anunna, the great gods, had not known,
12. *še šeš*[4] *erim ušu-am nu-gál-la-am*	12. There was no *šeš*-grain of thirty fold,
13. *še-šeš erim eninnu-am nu-gál-la-am*	13. There was no *šeš*-grain of fifty fold,
14. *še-tur-tur še-kur-ra še-id-dam-aẓag-ga nu-gál-la-am*	14. Small grain, mountain grain, cattle-fodder, there were not,
15. *šu-gar tuš-tuš-bi nu-gál-la-am*	15. Possessions and dwellings there were not,
16. ^{d}*tak-ku nu-ub-tu-ud mên nu-il*	16. Takku had not been brought forth, a shrine not lifted up,
17. *en* ^{d}*nin-ki en*[5] *kal-kal nu-ub-tu-ud*	17. Together with Ninki the lord had not brought forth men.
18. ^{d}*ug maš tum-ma la*[6]*-ba-ra ê*	18. Shamsah as leader came, unto her desire[6] came forth;
19. *nam-lù un-ẓu*[7] *erim-nun-a gá*[8]*-e-ne*	19. Mankind he planned; many men were brought forth;
20. *gar-kù-si*[9]*-bi nu-mu-un-ẓu-uš-am*	20. Food and sleep he did not plan for them;
21. *tug-gál tuš-tuš-bi nu-mu-un-ẓu-uš-am*	21. Clothing and dwellings he did not plan for them;
22. *ušu* ^{giš}*gi-am-na-dur-bi mu-un-tum*	22. The people with rushes and rope came,

[1] This sign and the following long puzzled me. They are so written on the clay as to appear to be one sign, and were so taken in my preliminary rendering. It now seems better to transliterate as above taking them for OBW, 295 and 325.

[2] The last sign looks on the clay clearly like *apin* (OBW, 55); it may however, be a badly formed *ge* (OBW, 269). The last makes better sense.

[3] With an added *ki* we should have here the Anunaki, or spirits of earth. The *ki* is however wanting, so that the expression seems to be a symbol for *dingir gal-gal* which follows.

[4] The grain *še-šeš* occurs in ZIMMERN's *Ritualtafeln*, 42, 26, where he renders it "Bitterkorn." Cf. also CT, XXIII, 1, 2.

[5] For *en=adi*, "together with," see OBW, 112[1].

[6] *La=lalû*, "splendor," "beauty," "desire" (OBW, 54[4]). In the Gilgamesh epic it is used of the female generative organ (see HAUPT, *Nimrodepos*, p. 11, l. 22 f.). Probably it is so employed here.

[7] Perhaps to be rendered: "For mankind he knew her."

[8] For *gá=alâdu* see OBW, 230[1].

[9] For this meaning of *si* see OBW, 412[11].

23. *tuš-dim-ka ba-[ni]-in-ib ušbar*	23. By making a dwelling a kindred was formed.
24. *a-šar-šar-ra....im-gú-gú-ne*	24. To the gardens they gave drink;
25. *ud-ba-ki sig....e-ne-*	25. On that day they were green;
26. *giš-bi....*	26. Their plants....
.....	.....

Reverse.

1.	1. .....
2. [*a-a-*^{d}*e*]*n*[*-lil*]	2. Father Enlil(?)....
3. ..*nà kar*....	3. .....
4. [*nam*] *lù-ge*....	4. Of mankind....
5. ....*ba* ^{d}*en-ki*....	5. ..creation(?) of Enki....
6. *a-a* ^{d}*en-lil*....	6. Father Enlil....
7. *dù-azag-ga dub-ba-da dingir*....	7. Duazagga is surrounded, O god, ...
8. *du-azag-ga lag-ga dingir ba-da-ra-ab-uru(?)*	8. Duazagga, the brilliant, I will guard(?) for thee, O god.
9. ^{d}*en-ki* ^{d}*en-lil-bi gù-azag-ga*[1] *ku*[2]*-n*[*e-*..]	9. Enki and Enlil cast a spell....
10. *šurim*[3]*-*^{d}*ezinu-bi du-azag-ta im-ma-da-ra-*..	10. A flock and Ezinu from Duazag [ga] they cast forth,
11. *šurim-e amaš-a im-ma-ab-gab(?)*..	11. The flock in a fold they enclosed(?)
12. *u-bi e-gar-ama-ra mu-un-na-ba-e-ne*	12. His plants as food for the mother they created.
13. ^{d}*ezinu gan-e mu-un-imi*[4]*-eš-ne*	13. Ezinu rained on the field for them;
14. *lil-apin uraš-lag-bi mu-un-na-ba-e-ne*	14. The moist(?) wind and the fiery storm-cloud he created for them;
15. *šurim amaš-a-na gub-ba-ni*	15. The flock in the fold abode;
16. *sib amaš-a gi-li dù-dù-a*	16. For the shepherd of the fold joy was abundant.
17. ^{d}*ezinu eš-nam-na*[5] *gub-ba-ni*	17. Ezinu as tall vegetation stood;

[1] Cf. B, 750. In our text *ga* appears to have been written for *gál*.
[2] Cf. OBW, 481[41].
[3] Cf. OBW, 449.
[4] OBW, 34 (*imi*) employed for OBW, 358.
[5] Cf. OBW, 71[5].

18. *ki-el*[1] *sig-ga*[2] *ǵi-li-gur*[3] *šub-am*	18. The bright land was green, it afforded full joy.
19. *gan-ni-ta sag-ʒi*[4] *il-la-ni*	19. From their field a leader arose;
20. *dumu-gál-an-na-na rà-rà-a-ne*	20. The child from heaven came to them;
21. *šurim* ^{d}*eʒinu-bi pa-ê mu-un-ag-eš*	21. The flock of Ezinu he made to multiply for them;
22. *ukkin-na ib-gál mu-da-an-gá-i-š*	22. The whole he raised up, he appointed for them;
23. *kalam-ma-gi-šag-gál mu-da-an-gàl-li-eš*	23. The reed-country he appointed for them;
24. *mê*[6] *dingir-ri-a-ne si im-sa sa-e-ne*	24. The voice of their god uttered just decisions for them.
25. *gišgal-ma kalam-ma-ne gar mu-ni-ab-rug-rug uku-aš*	25. A dwelling place was their land; food increased for the people;
26. *x*[7] *kalam-ma-ne gig*[8] *mu-un-ne-gal-aš*	26. The prosperity of their land brought them danger;[8]
27. *ab-uku-ra saǵar-ki uš-sa-ba-aš*	27. They made bricks of clay of the land for its protection.
28. *u-mu-un mu-ne-eš-ib-gál mu-da-an-gál-li-eš*	28. The lord caused them to be; they came into existence.
29. *man-na-ne-ne ʒa*[9]*-ki dam*[10] *ne-ne ba-an-gub-bu-uš-a*	29. Companions were they; a man with a wife he made them dwell;
30. *gig-bi gan*[11]*-a gar taǵ-me-eš*	30. By night, by day they are set as helpers.
31. *LX SU-SI LX*	31. Sixty lines.

[1] *ki-el* may be taken as equal to *ardatu*, "slave," "slave-girl" (B, 9831), but the context favors the literal meaning.

[2] OBW, 308

[3] For *gur* with this meaning see OBW, 277[8].

[4] Cf. B, 3555.

[5] One is tempted to think *dumu-gál* a mistake for *dumu-ʒi* and render Tammuz from heaven. The line seems to mean that children were born to them, but its exact meaning is obscure.

[6] Cf. OBW, 478[2]. We might read *išib* (OBW, 478[27]) and render "The priest of their god."

[7] Literally "favor"; cf. OBW, 241[4].

[8] *gig* means "heaviness," precipice" (OBW, 401), hence "danger."

[9] Cf. OBW, 523[2].

[10] The sign *dam*, like many of the characters on the tablet, is badly formed. It might be *ṣu*, but I think *dam* was intended.

[11] *gan=nabâtu ša ûmi*, OBW, 119[11]. It appears to be employed here in contrast to the darkness of night.

No. 9.

AN ORACLE FOR ISHBI-URRA, FOUNDER OF THE DYNASTY OF ISIN.

Obverse.

1. *a-a ^{d}en-lil dug-ga-dug-ga-ni tug-ga-da*	1. Father, Enlil, his words to the oppressed,—
2. *en-na šes-ab^{ki}-ma lù erim ša-*	2. The lord of Ur, the hostile man,
3. *mu-un-mê-ri-a*	3. verily he has subdued;
4. *iš-bi-ur-ra lù ma-ir^{ki}-ge*	4. Ishbi-urra, the man of Mair,
5. *suġuš-bi ba-sir-ri*	5. his foundation has broken.
6. *ki-en-gi ġe-ag-e*	6. "Sumer I truly love,"
7. *ġar-din-nam ne-in-gù*	7. thus he said,
8. *šà tukundi-bi pa-te-si uru-aš-aš*	8. "and quickly as *Patesi*, of two(?) cities,
9. *ni-gar-gar-ri-en-ʒi-en*	9. I present (him) to you"
10. *dug-^{d}en-lil-lal-ta iš-bi-ur-ra*	10. According to the word of Enlil, O Ishbi-urra,
11. *ni-bal-e-eš-a*	11. thou shalt subdue them.
12. *lù-ušbar-dim uru-erim-ra*	12. Like a seer to the hostile city
13. *ba-sig mu-na-ta*	13. thou shalt hasten, thou shalt enter it,
14. *šà ʒa-e uru-na še-kak-dim*	14. And thou, his servant, like a reed
15. *iš-bi-ur-ra nu-mu-un-su[1]-a*	15. O Ishbi-urra, he will not break.
16. *ì-de-šu gù-dug-ga gé-gé-de*	16. Formerly a favorable response he returned;
17. *lul-dù-dù ša-da ġe-ni-ib-da-tum-mu*	17. The rebellion, crushed, was brought to naught.
18. *uku-ba ^{d}en-ʒu ġe-ag-e-ne*	18. Its people verily Enzu made.
19. *ʒa-e na-an-kin uku ugu-mu[2]-šù*	19. Do not thou deliver the people to destruction;
20. *nam-maši-du-un*	20. let them not go to it.

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[1] *su* = *šalâlu*, "spoil," OBW, 8[10].

[2] *mu* = *naqâru*, OBW, 62[33].

21. *šu-ni uru ki-a nam-ne-ib-sá-sá*	21. With power the city did not assist the land.
22. *lù ma-ir^{ki} -ge mega-ur-ri*	22. O man of Mair, the hostile plotter
23. *nam-en-na-an-na-ag-e*	23. did not do it.
24. *ì-de-šù mar-tu kur-bi-ta*	24. Formerly Amurru from his mountain
25. *^{d}en-lil à-taġ-mu im-ma-ʒi*	25. Enlil, my helper, seized;
26. *elam^{ki} ki-ʒag mu-un-tag-gi*	26. Elam, the strong land, he overthrew,
27. *šà iš-[bi]-ur-ra mu-un-ku-bi*	27. and Ishbi-urra he raised up;
28. *kalam tuš-bi gé-gé-ne*	28. The land,—its dwellings he seized;
29. *nam-lig-ga kur-kur-ra ġe-ʒu-ʒu*	29. The might of the mountains he took;
30. *a-ma-ru gu-ʒa-e nam-tab-ku-še-ne-en*	30. The tempest did not shake (his) throne.

Ishi-urra, the founder of the dynasty of Nisin, lived about 2340 B. C. He is here, as elsewhere, described as a "man of Mair," a city in northern Babylonia. He was not a native of Nisin. Similarly Lugalzaggisi, though king of Erech, was not a native of that city, but of Umma. The oracle apparently encouraged Ishbi-urra to attack Ur. In order to encourage Ishibi-urra in the enterprise, victories that Enlil, presumably through former kings, has achieved over Amurru and Elam, are cited. The text appears to have been composed at a later time, and states that, in consequence of the oracle Ishbi-urra's throne was firmly established.

"The lord of Ur, the hostile man" of line 2 is evidently Ibi-Sin, king of Ur, whom this text says that Ishbi-urra subdued. This confirms the statement on the chronological tablet published by Hilprecht (BE, XX), "Ur, its dominion (?) was overthrown; Nisin took the kingdom." A rival theory had been that Ibi-Sin, the last king of Ur, was taken captive to Elam. Sayce, PSBA, XXXIV, 166, so states without giving any

authority. Langdon, BE, XXXI, 5, repeats the statement on the basis of a text at Constantinople, which he there translates. The line on which he bases this theory is, however, broken. It has lost its verb. Langdon supplied "was taken," making it read "Ibi-Sin to the land of Elam (was taken)" (*op. cit.* p. 7). On this authority the statement is repeated by Clay, *Miscellaneous Inscriptions of the Yale Babylonian Collection*, 42. Our text shows that all this is erroneous. The broken line in BE, XXXI, 7, (*i. e.* No. 3, rev. 5), must have contained a different verb.

No. 10.

AN EXCERPT FROM AN EXORCISM.

After this fragmentary text was in type, it was discovered that it is an excerpt from a longer text (CBM, 14152) which has been copied by Dr. H. F. Lutz. Dr. Lutz has kindly permitted me to see his copy and interpretation of the text. The part of the text copied by me forms lines 5–24 of the reverse of Dr. Lutz's tablet. Some of the lines on my tablet are fragmentary, and can be completed from his. I would render the portion published here as follows:

Obverse.

1. *kur-kur-ri sag ni-[ʒu x*[1] *sig-gi]*	1. The countries, O prince, thy terror, darkness, smites.
2–3. *eʒen-gal-gal-ba uku-e [nam]-ǵe-[a ug-ga mu-un-di-ni-ib-ni-e*	2–3. Its great festivals inundate the people with abundant light.
4. *den-lil-li durta-aʒag ǵi-li dú-dú-a-ʒu*	4. O Enlil, holy seer-god, abundance thou makest to abound.
5. *ʒu-ab bara aʒag-ga gal-bi tumma-ʒu*	5. Mightily thou enterest the deep as a holy sanctuary.
6. *kur-sig x*[2] *aʒag-ki im-te-en-ta-en-ba*	6. On the low mountain of the brilliant shrine thou restest;
7. *im-mê-ne-bi dingir-gar im-uš*	7. Thou[3] art the protecting god; thou exaltest;
8. *gišgig-bi kur-kur-ra-aš mu-un-lal*	8. Their protection for the countries thou raisest up;
9–10. *muš-bi an-šag-ga*[1] *mu-ba mu-un-til-til-ne*	9–10. Their form as the horizon thou didst make, thou didst complete."

[1] OBW, 232. [2] OBW, 239.

[3] The duplicate text inserts a line between 6 and 7, which makes this and the following line refer to E-kur.

11. *en-en-e bar-bar-ge-ne*	11. The priests of his sanctuaries
12. *šukum-a ininni-aʒag-gi si-ni-in-di-[eš]*	12. Make holy Ishtar-cakes,
13–14. *g]u*[1]*-ʒurá-ʒur-ra ša ĝul mu-un-[na-gá-gá-]ne*	13–14. Words of blessing and destruction they utter.
15. *[d]en]ilil sib igi-ʒu bar-ra-ʒu*	15. "O Enlil, shepherd, thy eyes are bright!
16. *dug-ʒi de-a kalam-ma il-la-ʒu*	16. The word of life speak! The land raise up!"
17. *kur-giš-ni*[2]*-šù kur-ne-ni-šu*	17. On the inaccessible mountain, on his strong mountain,
18. *kur-ra ki-gid giš-bi gú mu-na-ab-gá-gá-an*	18. The mountain which is distant and great, the prince dwells.
19. *a-ri-sa-dim[dù-a]gar ki-šar-ra-ge*	19. Like a just shepherd appoint the command for the whole land,
20. *gi-gi-ri-a gú kalám dugud-da-bi*	20. With bright reeds make the surface of the land dark,
21. *šag-dug in-il(?) e nig-ga-ra-ka*	21. Offerings will it bring(?) to the treasure-house
22. *e-uaĝ si-di šukum innini si-ne-in-sa*	22. For Emakh, the temple, Ishtar cakes it will make.

[1] *an-šag-ga = išid samê.*

[2] *giš-ni = pušikkee* (M, 4017).

No. 11.

FRAGMENT OF THE SO-CALLED "LITURGY TO NINTUD."

This text contains a fragment of the text that Dr. Langdon has named the "Liturgy to Nintud on the Creation of Man and Woman,"—a designation which the writer is inclined to believe will have to be abandoned, when the whole text is known. A fragmentary form of the text is preserved on a prism in the Ashmolean Museum, Oxford. It was published by Langdon in his *Babylonian Liturgies*, Paris, 1913, plates LXV-LXVIII, and translated on pages 86 ff. Three other fragments of the same text have also previously been published: one by Radau as No. 8 of his "Miscellaneous Texts" in the Hilprecht *Anniversary Volume* (1909), and translated by Langdon on p. 19 of his *Sumerian Epic of Paradise, the Flood, and the Fall of Man*, (1915); another by Langdon in BE, XXXI, (1914), pl. 22; and a third by Langdon in his *Sumerian Liturgical Texts*, 1917, pl. LXI. Of these three, the first and third are in the University Museum in Philadelphia, the second in the Imperial Ottoman Museum at Constantinople. Unfortunately, even with the addition of the new material here presented, it is impossible to reconstruct the whole text of the work. The Ashmolean prism has suffered greatly from disintegration, and the other texts so far recovered are mere fragments. The text of this composition was divided into sections. At the end of each section there was a colophon giving the number of the section. The Ashmolean prism contained eight such sections. The new

tablet which is published herewith was the second of three tablets on which the text was written in nine sections,—three on each tablet. Our tablet contained sections four, five, and six. Section five corresponds to section four of the Ashmolean text and the text of BE. XXXI; section six, to section five of those texts. Section four, accordingly (the first section of our tablet), is a section previously unknown. The text of sections five and six of our tablet is much broken, but as these sections overlap sections in BE, XXXI and the Ashmolean prism, the lines of which are also fragmentary, the three sources supplement one another in a very satisfactory way, and make it possible to restore several incomplete lines.

The nature and purpose of the composition are still obscure. Langdon (*Babylonian Liturgies*, 86) says: "The occasion which gave rise to the compostion appears to have been the coronation of a patesi king of Kesh." The evidence for this view is far from convincing. Kesh is mentioned in some broken lines, where it is impossible to make out the meaning, but so is Surippak. Several sections later a patesiat is also mentioned in a broken line. Apparently the text celebrated the primitive (or very early) conditions in some town; possibly the founding and growth of the town, but beyond this we can confidently affirm nothing. We must await the recovery of the whole text.

So far as the writer can see, there is no allusion in the text to the creation of man. True, allusion is several times made to the goddess Nintu, the mother of mankind (see above, No. 8). The sign *lù* which Langdon renders "man" the present writer renders "which"; cf. OBW, 289.[9] Langdon renders "Like Enkkar may man bear a form"; the present writer: "Like Enkkar verily was the form which it bore." As Enkhar was a

place, it seems clear that the comparison refers to a place and not to a man. Men do not resemble places! The reading *giš* = "man" in *Babylonian Liturgies*, LXVII, 22 (the line is numbered 19 in his translation on p. 91!) is confessedly uncertain. It is partially erased and the other copy which contains the line omits it. If *giš* really stood in the text, it could with greater probability be rendered "tree" rather than "man." In the writer's judgment, therefore, the nature of the text is still an enigma.

Transliteration and Translation.

Obverse.

1. . . . .*im-e-ar-an-ni mu-maġ sà*	1. . . . makes it bright, exalts the word;
2. . . . .*gal* ^{d}*en-lil-li nam-ma-ni gal tar-ri*	2. . . . Enlil fixes its destiny as great;
3. [*e*]-*à-nun-gál dingir-a-nun-ge ne-un-gar-šu ne-mu*	3. Eanungal of the great god he founded, he named;
4. *e-šu-ba-im egir-gid dingir gal-gal e-šar*	4. Eshubaim for the distant future the great gods blessed;
5. *e-an-ki-bi-da* ^{giš}*ġar-bi ni-ġar-mê el-šu ba-e-i*	5. The house of heaven and earth,—its structure he built, to brilliance he exalted it;
6. *E-kalam ki-gar-ra ẓag-gar-ra us-sa*	6. Ekalam is a structure appointed as a sanctuary;
7. *e-kur ġe-gal gù-ni ud-ni-ir li*	7. Ekur abundance proclaimed; then there was abundance;
8. *e* ^{d}*nin-ġar-sag-ga ẓi-kalam-ma ki-bi-šù gar*	8. The house of Ninkharsag is the life of the land; for its land there is food;
9. *E-ġar-sag-gal šu-luġ-ġa tum-ma nam-ma-ni ni-* ƀab	9. Ekharsaggal is devoted to ceremonies; its fate he established;
10. *e-utug-da nu-ka-aš-bar nu-gá-gá*	10. Eutug[1] had neither oracles nor decisions;

[1] "The house of the demon."

11. *E-....-šar-kalam ama-šu lal-a*	11. E....sharkalam for the mother was raised up;
12. *..kalam-šar u-tu numun giš-kir šar tuk-tuk*	12. ..The whole land was born; the seed of the *kir*-tree the garden received;
13. *....lugal u-tu nam-kalam-ma tar-ri*	13. ..the king was born, the fate of the land determined
14. [*e*] *bar-bar-gan suslug ma-bi ag-ne*	14. Ebarbargan, the brilliant, as his dwelling he made;
15. [*ên-ġar*]^{ki} *-dim rib-ba lù ši-in-ga-an-tum-ma*	15. Like Enkhar verily was the form which it bore;
16. [*ur-sag*]*-bi* [^{d}]*as-šir-gi-dim rib-ba ama ši-in-ga-am-u-tu*	16. Its hero, like Ashirigi[1] in form, verily the mother bore;
17. [*nin-bi*] ^{d}*nin-tu-dim rib-ba-ra a-ma-a ši-in-in-tuġ*	17. Its lady, like Nintu in form, gives the land abundance.
18. [*gú I*]*V kam-ma-am*	18. Section 4.
19. [*gan*^{2} *in-ga*^{3}-]*am uru in-ga-am šag-bi a-ba-a mu-un-su*	19. To the field he went, to the city he went; into it who shall enter?
20. [*gan*^{2} *en-ġar*^{ki} *ur*]*u in-ga-am šag-bi a-ba-a mu-un-su*	20. To the field of Enkhar, to the city he went; into it who shall enter?
21. [*šag-bi ur*]*-sag-ur-sag-e-ne si-mu-un si-di*^{4}*-e-ne*	21. In it their heroes were collected; they were noble;[4]
22. [*eš-bar-kin dug*]*-ga šu-gal*^{5} *mu-un-ul-ul*	22. In decisions rendered, the word of all the gods,[5] they rejoiced;
23. [*gan*^{2}*-e gu*]*d-udu gud-am-ma*^{6}*-ge m*[*ê-e*]*n*	23. The fields,—the sheep and oxen were like an ox of the stall;
24. [*erin-e ib-ba*]*-ab-*[*an sukka*]*l-suk-kal-e-ne*	24. The cedars spoke; they were their messengers;
25. [*gan-e gud šar*]*-ra-*[*am al-gù*]. .	25. The field invited the oxen all of them;
26. [*gan-e udu šar-*]*ra-*[*am al-bi*(*?*)]*-šu-um*(*?*). .	26. The field strengthened(?) the sheep, all of them;

[1] *I.e.*, Urta or Ninib; cf. B, 45.

[2] Langdon reads this sign *e*="house," though he has copied it like *gan*="field." In view of the preceding section, perhaps it should be *e*.

[3] The lacunæ are supplied from Langdon's *Babylonian Liturgies*, pl. LXVI, 25 ff., and BE, XXXI, 22, obv. cil. ii.

[4] *si-di*=*išaru*, Hebrew, *yasher*,, "upright one," "hero."

[5] Cf. B, 7203–4.

[6] Literally, "house."

27. [^{giš}*ma*]-*e-ne gú*[^{giš}*mà*]. . . . *ma-gál-l*[*i*]	27. Their fig-trees on the bank the boat filled;
28. [^{giš}*ku*] *nin sag*. . . . *il*	28. The weapon the lord, the prince . . . . lifted up;
29. [^{giš}]*a-tu-dù-šu dam-dingir-da pi-pi-sal*. . . .	29. The *luluppi*-tree of the wife of the god, the *pi-pi*-plants of. . . .
30. [*ǵar*]-*sag-da šar-a dingir-da sig-sig*	30. In Kharsag the garden of the god were green. . . .
31. [*ên-ǵar* ^{ki}*-dim rib-*]*ba lù* [*ši-in ga-an-*]*tum-mu*	31. Like Enkhar was the form which verily it bore;
32. [*Ur-sag-bi* ^{d}*aš-šir-gi*]. . . .	32. Its hero was Ashirgi. . . .

Reverse.

1. [*gan*. . . . *a-ba-a mu-un*[1]]-*tu-ma*	1. The field. . . . who shall enter?
2. [*šag-bi a-ur-sag-ur-sag*]-*e-ne* [*si-mu-un si-di-e-ne*]	2. In it were their heroes collected; they were noble;
3. [^{d}*nin-ǵar-sag-ga*] *ušum-a an-na k*[*i*. . . .	3. Ninkharsag, unique in heaven and earth. . . .
4. [^{d}*nin-tu ama*] *gal-la tu-tu* [*mu-un*	4. Nintu, the great mother, the begetress. . . .
5. [^{d}*dun-pa-*]*ê pa-te-si-ge n*[*am-en mu-*. . . .	5. Dunpaê for the Patesi, the lordship. . . .
6. [^{d}*aš-si*]*r-g*[*i*] *ur-sag-ga eš mu-un*	6. Ashirgi, the hero, the dwelling. . . .
7. [^{d}]*dim-me nimgir-gal-e edin-na mu-da-an-til*. . . .	7. Dimmi, steward of the plain, made alive. . . .
8. [*e*]-*é siqqa lulim-e gú am-ma-gur-ri*	8. The house of the wild goat and the ram occupied the bank. . . .
9. *en-ǵar* ^{ki}*-dim rib-ba lù si-in-ga-an-tum-ma*	9. Like Enkhar was the form which it bore;
10. *ur-sag-bi* ^{d}*aš-šir-gi-dim rib-ba ama ši-in*[*-ga-am-u-tu*]	10. Its hero, like Ashirgi in form, verily the mother bore;
11. *nin-bi* ^{d}*nin-tu rib-ba a-ma-a ši-mu-ni-i*[*n-tuǵ*	11. Its lady, like Nintu in form, gave the land abundance.
12. [*gu*] *VI* [*kam*]-*ma-am*	12. Section 6.
13. [*e-ud-dim-ki-gal*]-*la gub-ba*	13. Euddimkigalla stands.[2]

[1] The lacunæ are supplied from BE,, XXXI, 22, rev., col. i and from LANGDON's *Babylonian Liturgies*, pl. LXVII.

[2] This is the first line of section 7, with which the next tablet began.

LIST OF TABLETS.

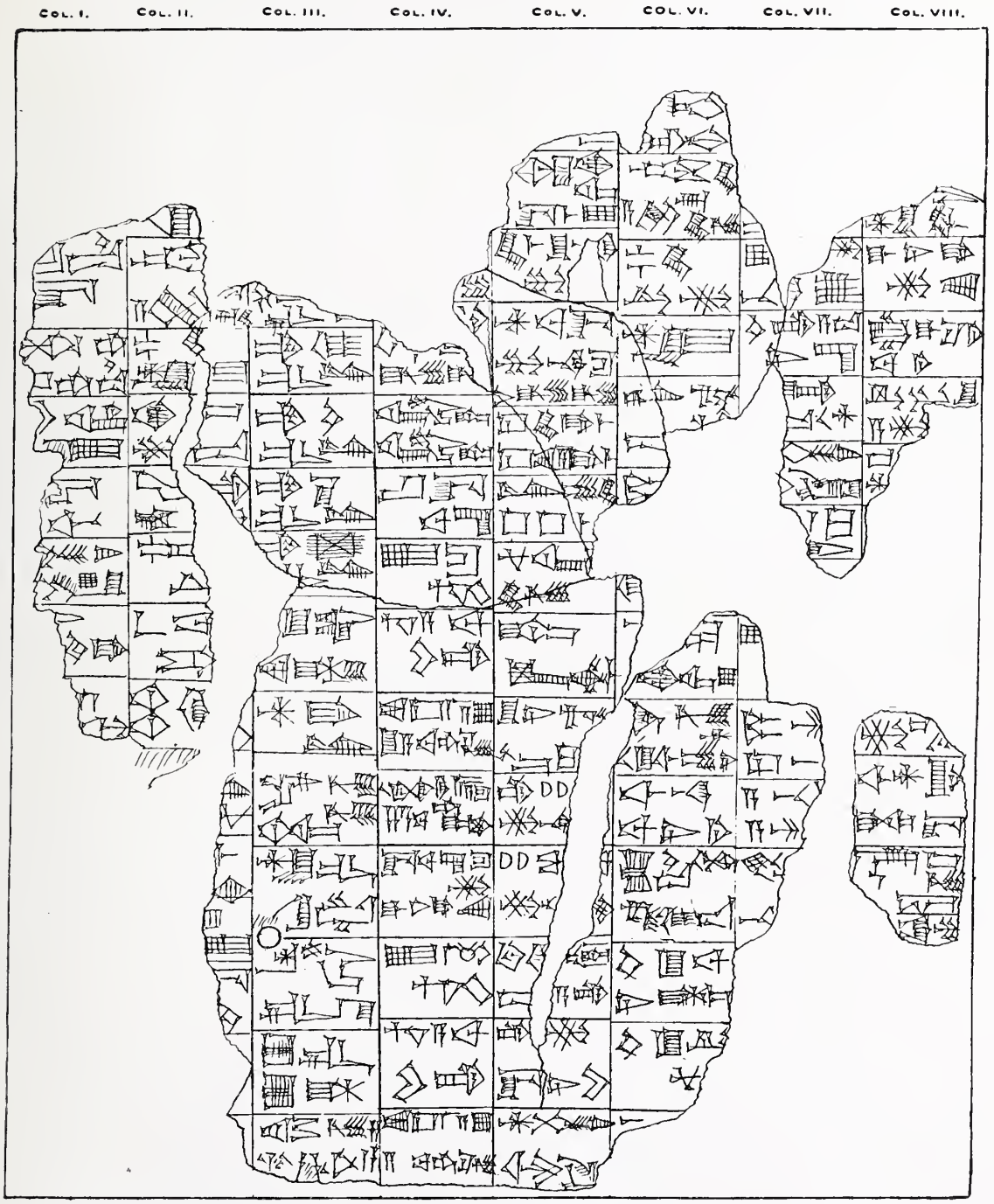
Text	Plate	Museum Number	Dimensions	Nature of Contents
			L. D. C.	
1	1–3	8383	$6\frac{3}{8}\times5\times16\frac{1}{4}$	Foundation cylinder containing an incantation.
			B. T*.	
2	4	8322	$3\frac{1}{8}\times2\frac{5}{8}\times\frac{7}{8}$	An Old Babylonian Oracle.
3	5–7	11065	$7\times5\frac{3}{8}\times1\frac{5}{8}$	A Hymn to Dungi.
4	8–11	9205	$6\frac{1}{2}\times4\frac{1}{2}\times1\frac{1}{8}$	A Myth of Enlil and Ninlil.
5	12	11932	$7\frac{1}{4}\times4\times1\frac{1}{4}$	Fragment† of an Incantation Ritual.
6	13,14	19751+ 2204+ 2270+ 2302	$9\times4\frac{1}{2}\times1\frac{3}{4}$	A Prayer for the City of Ur.
7	15–17	8310	$5\frac{1}{2}\times4\frac{3}{4}\times1\frac{5}{8}$	A Hymn to Ibi-Sin.
8	18,19	14005	$5\times2\frac{5}{8}\times1\frac{1}{4}$	A Creation Myth.
9	20	7772	$3\frac{5}{8}\times2\frac{1}{2}\times1\frac{1}{16}$	An Oracle for Ishbiurra, Founder of the Dynasty of Nisin.
10	21	8317	$3\frac{3}{8}\times2\frac{3}{4}\times1\frac{1}{8}$	An Excerpt from an Exorcism.
11	22,23	8384	$5\frac{1}{4}\times2\frac{3}{8}\times1\frac{1}{8}$	Fragment of the So-called "Liturgy to Nintud."
12	23	2225	$2\frac{1}{2}\times2\frac{5}{8}\times\frac{3}{4}$	Fragment of a Hymn to Nannar.

* The thickness is always measured at the thickest part of the tablet.

† The fragment is irregular. These are its greatest measurements.

AUTOGRAPHED TEXTS

1



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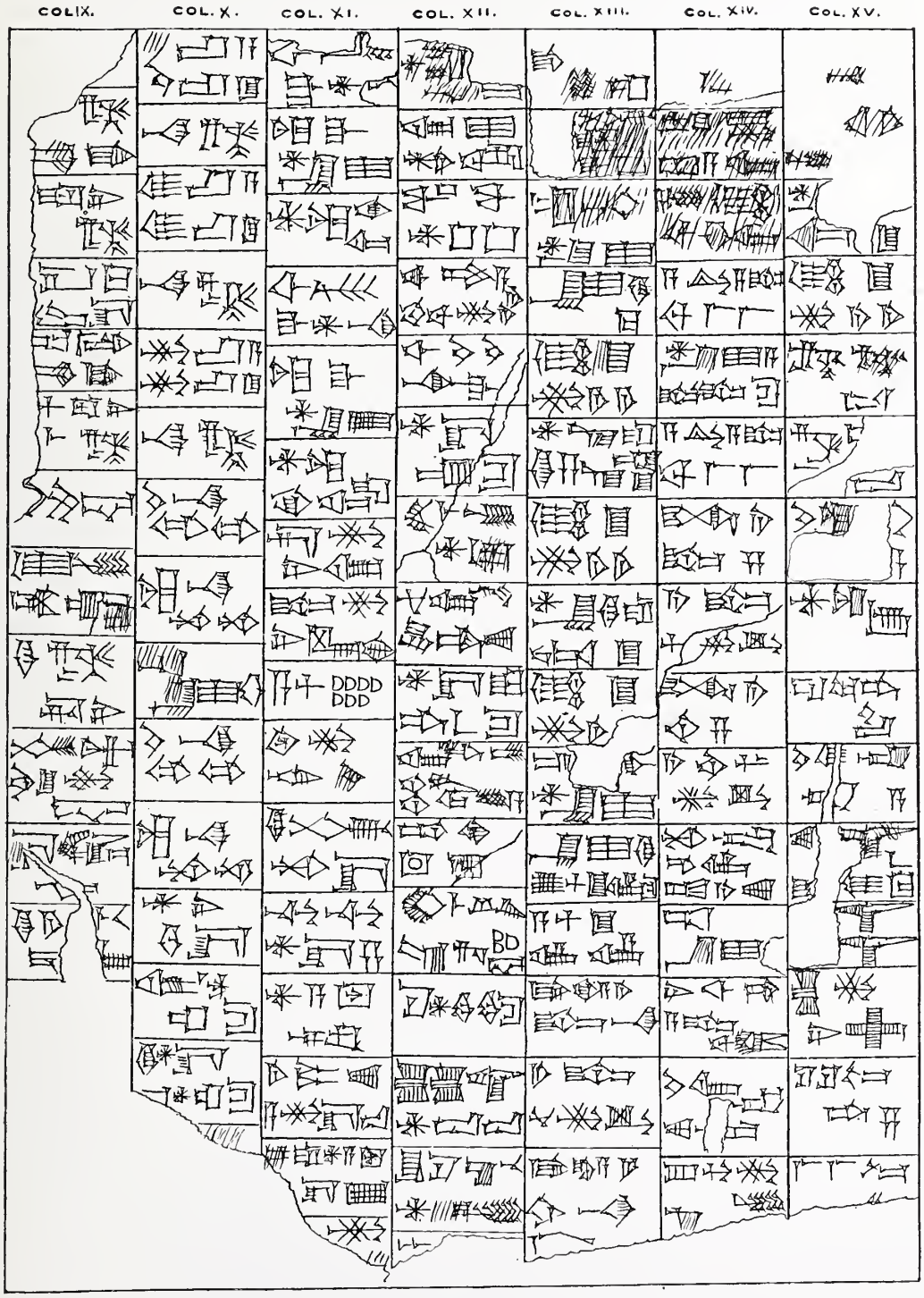
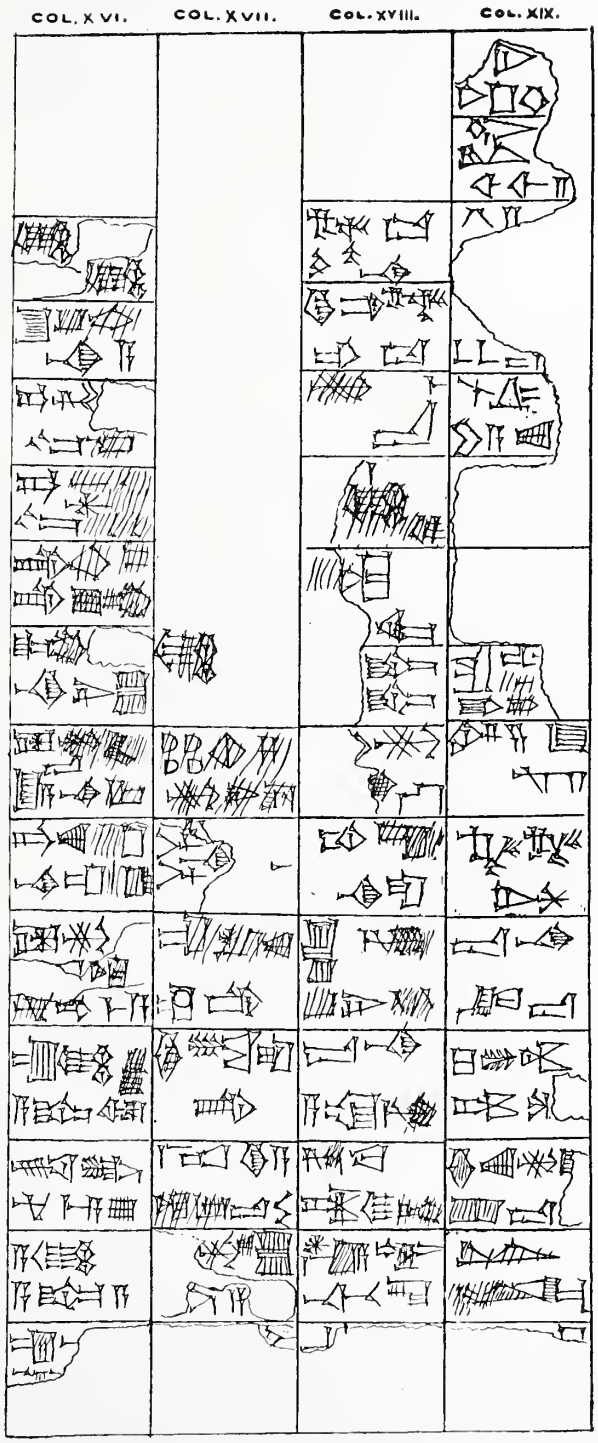
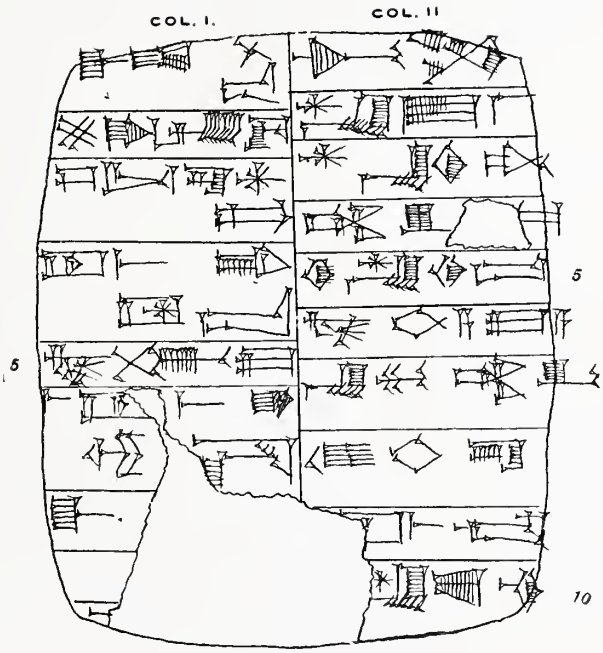


CONTINUED

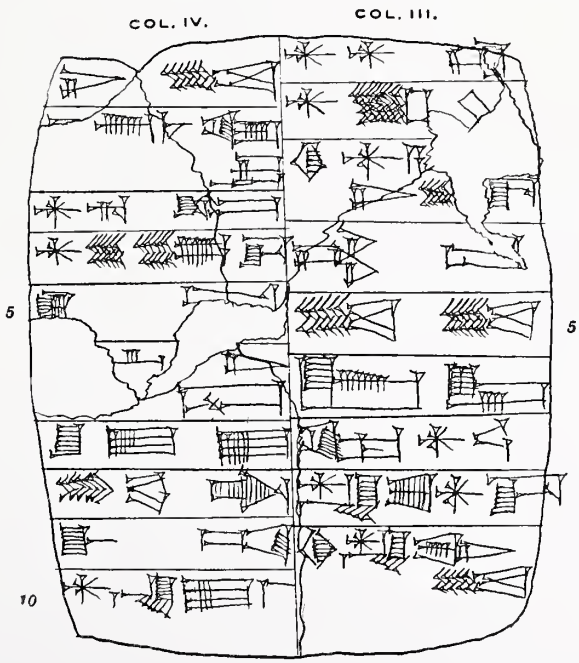


2

OBVERSE



REVERSE



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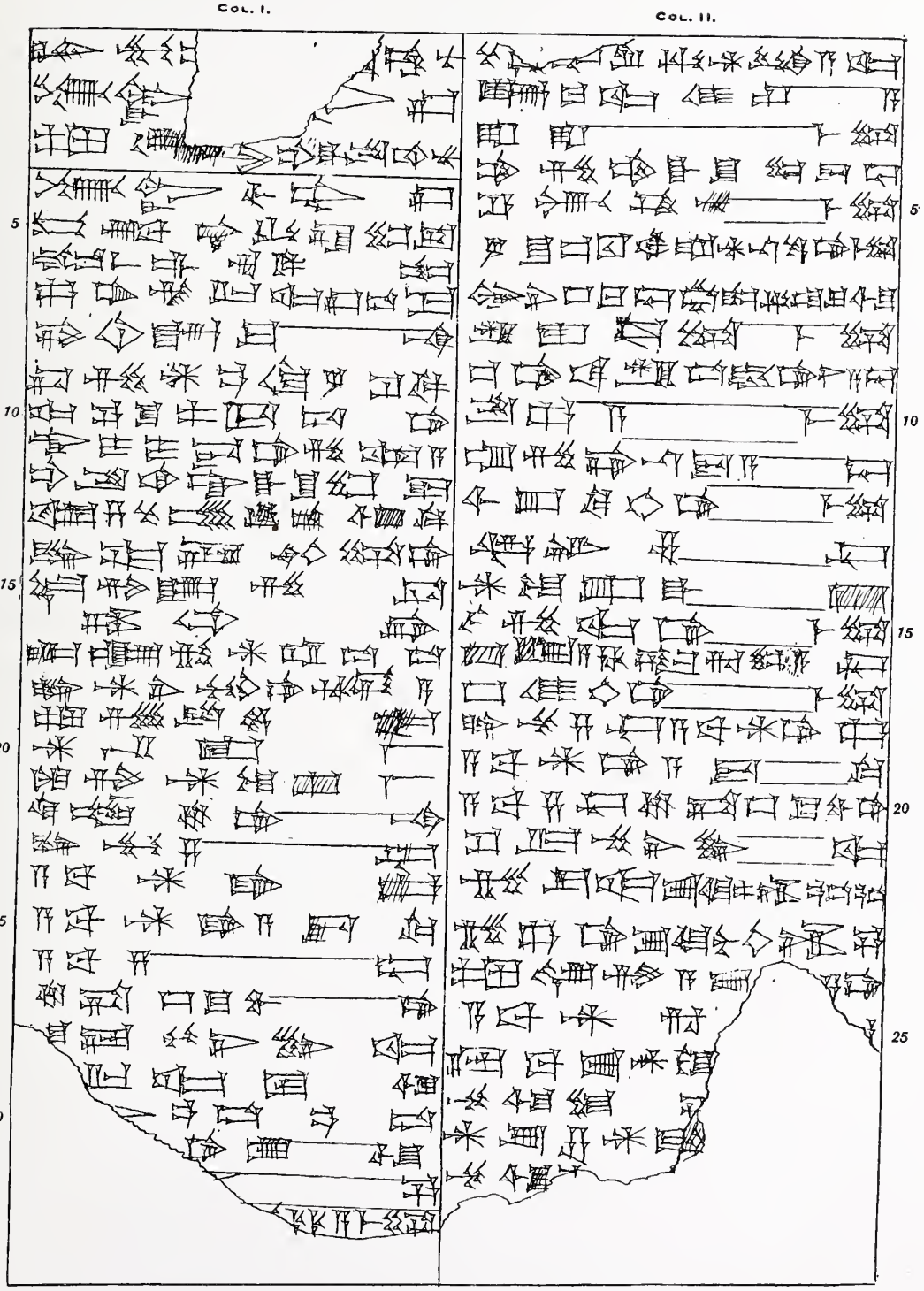

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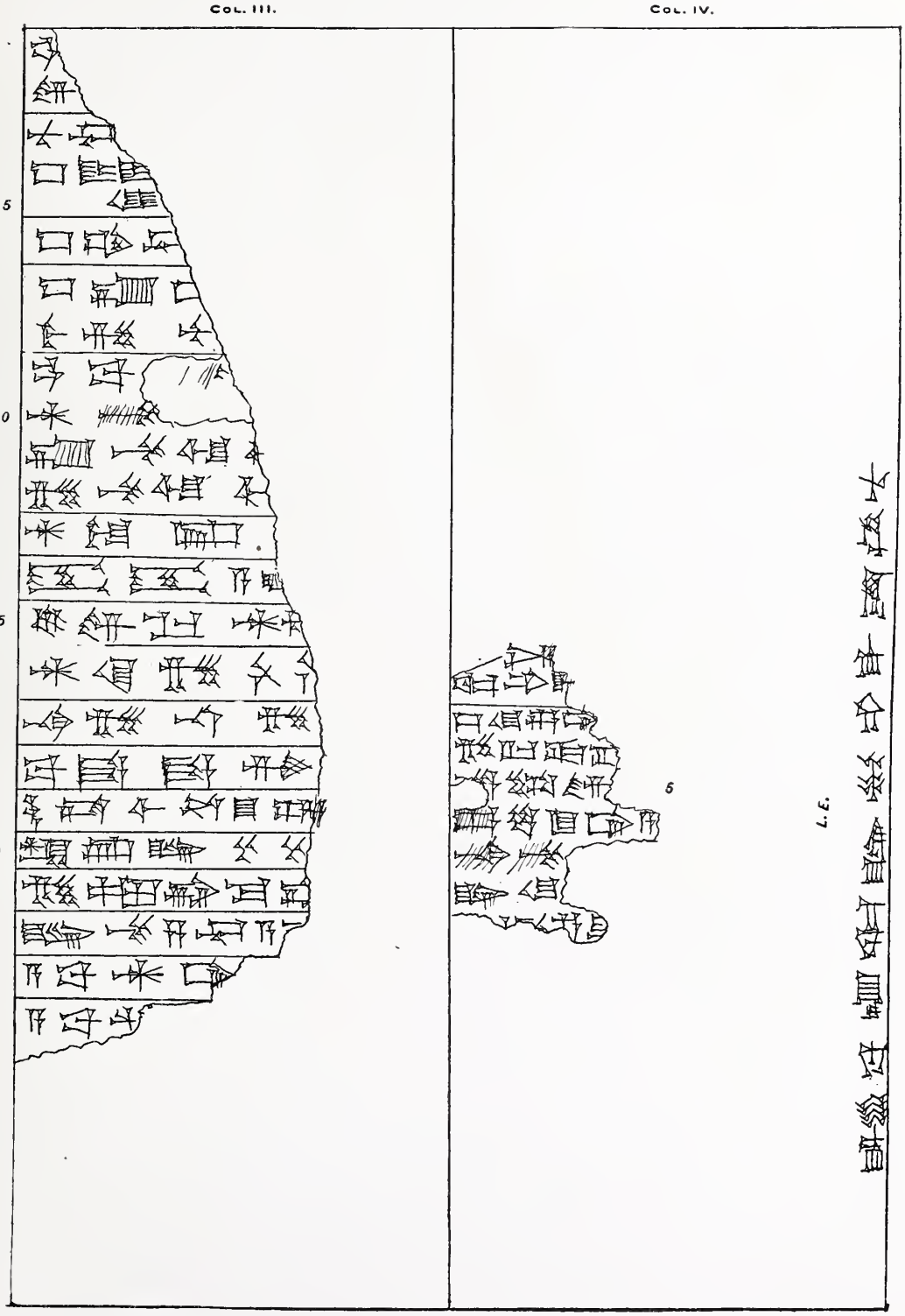

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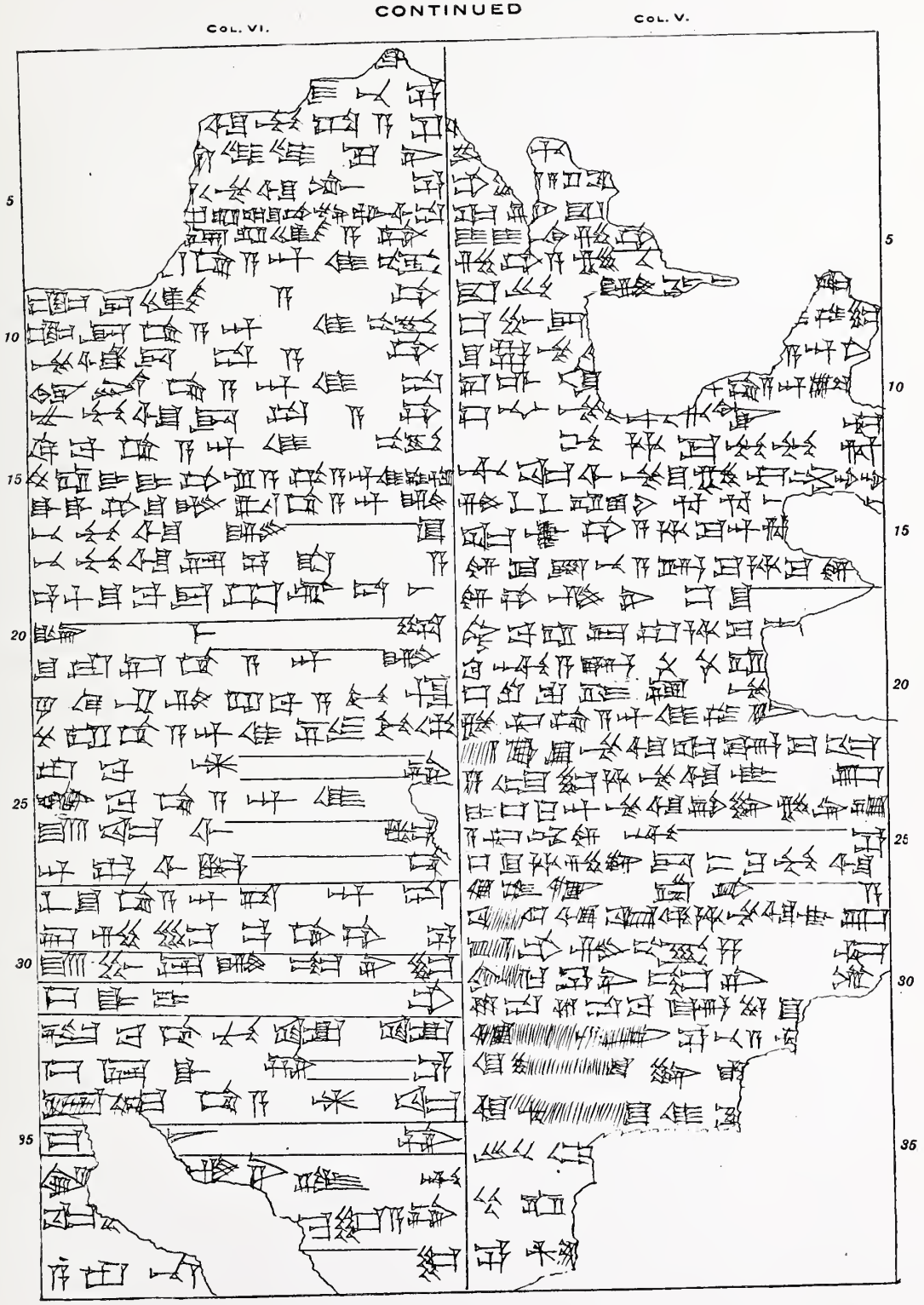
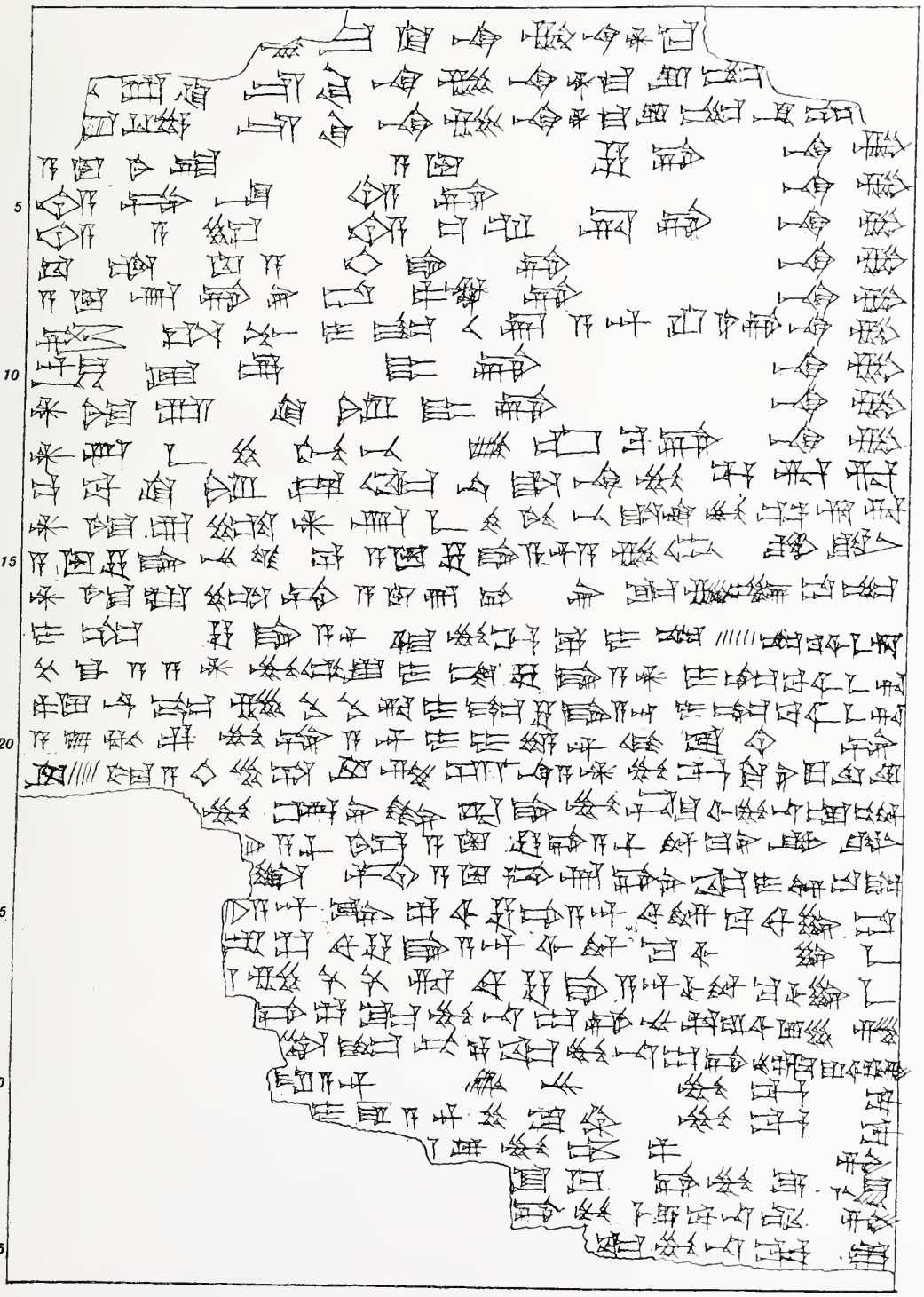


4

COL I.



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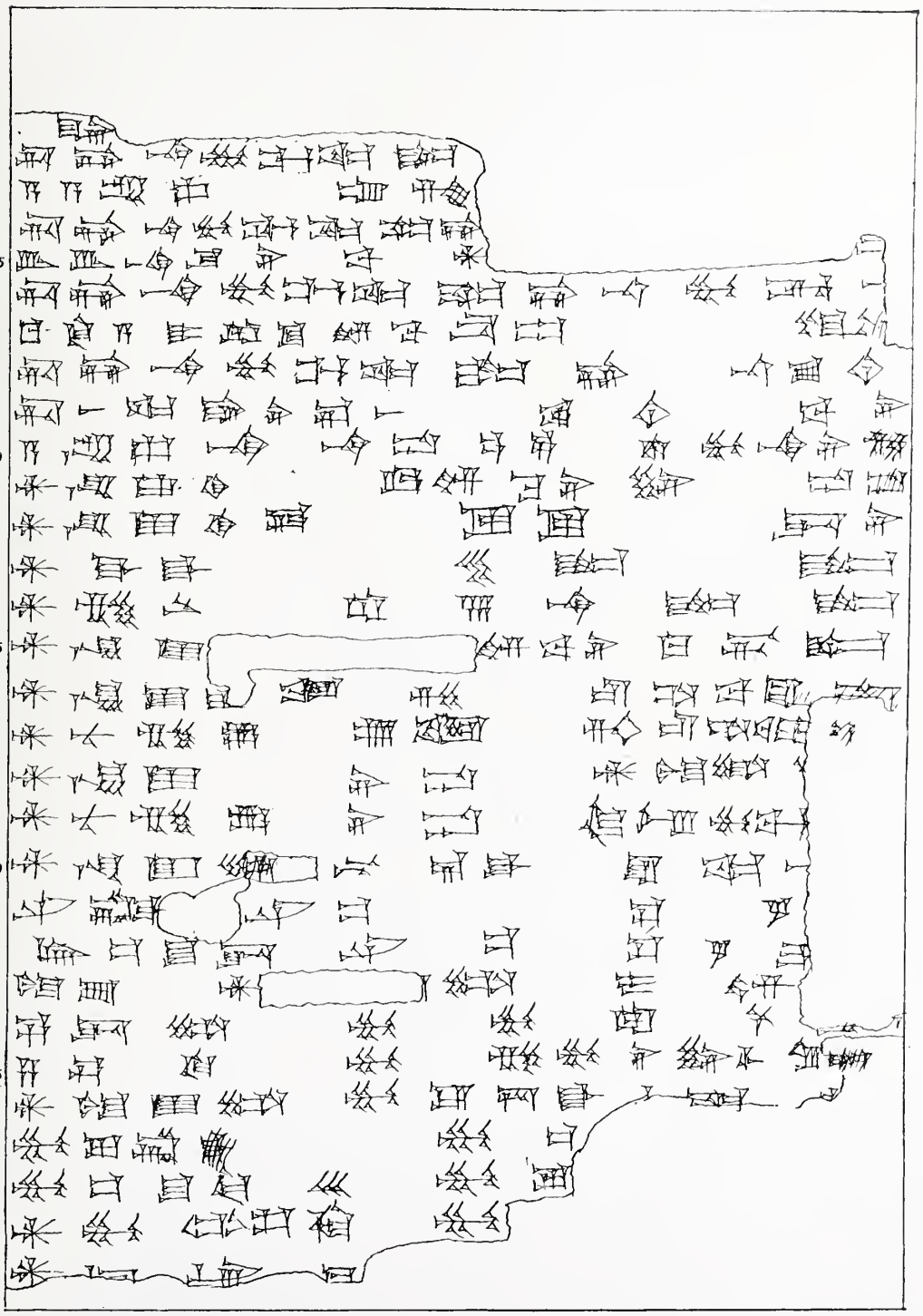

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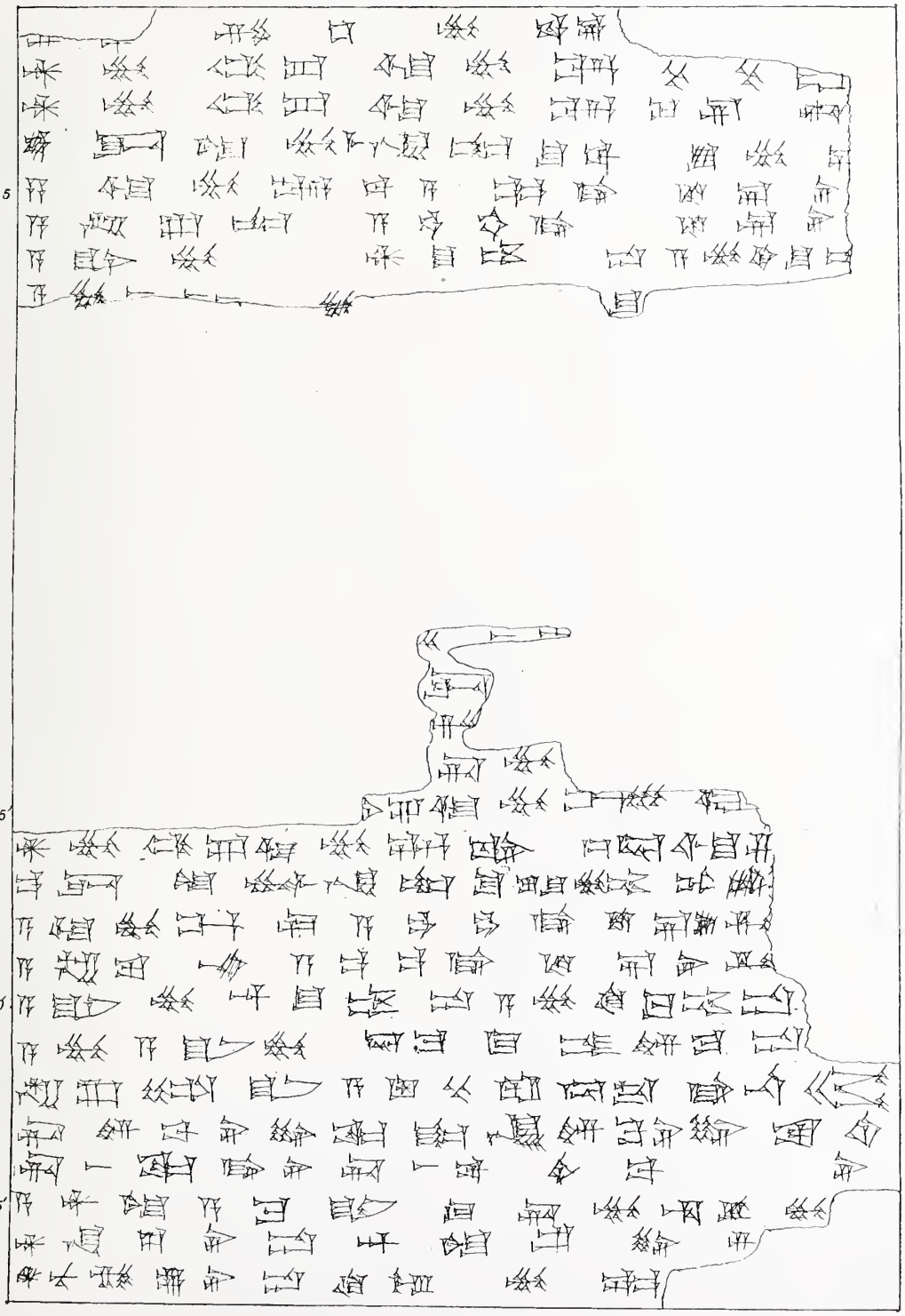

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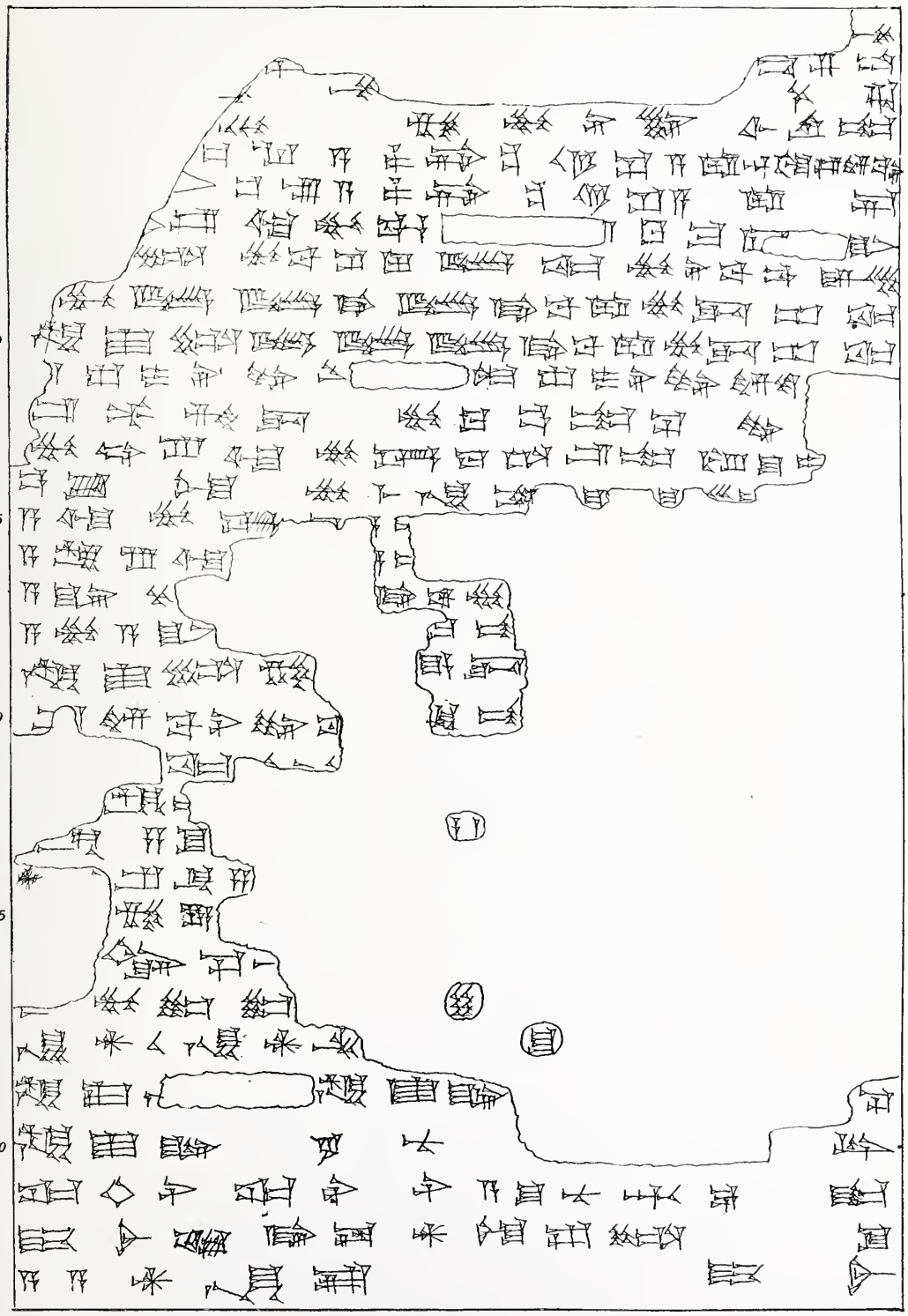
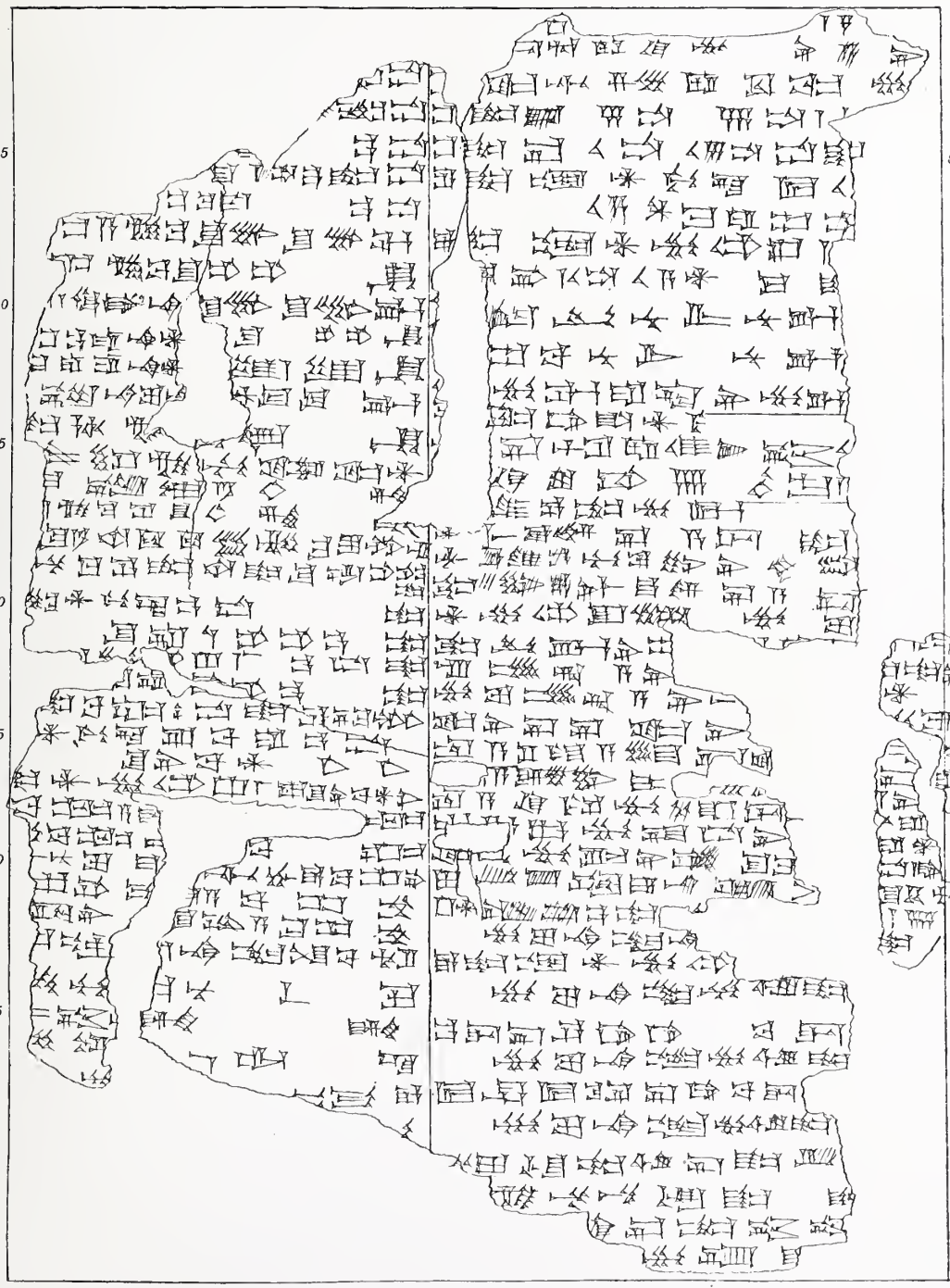


5

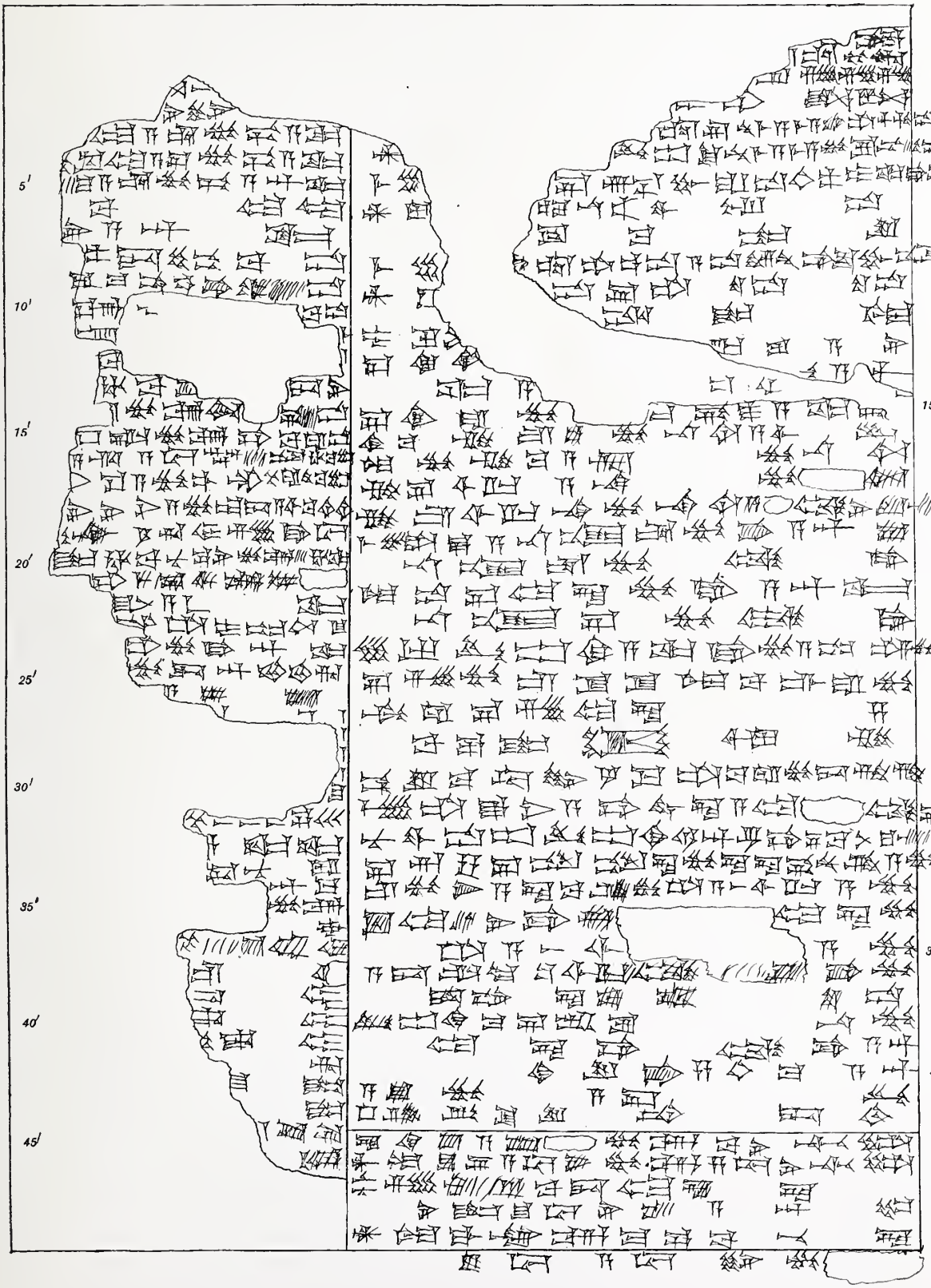
Col. IV

Col. III

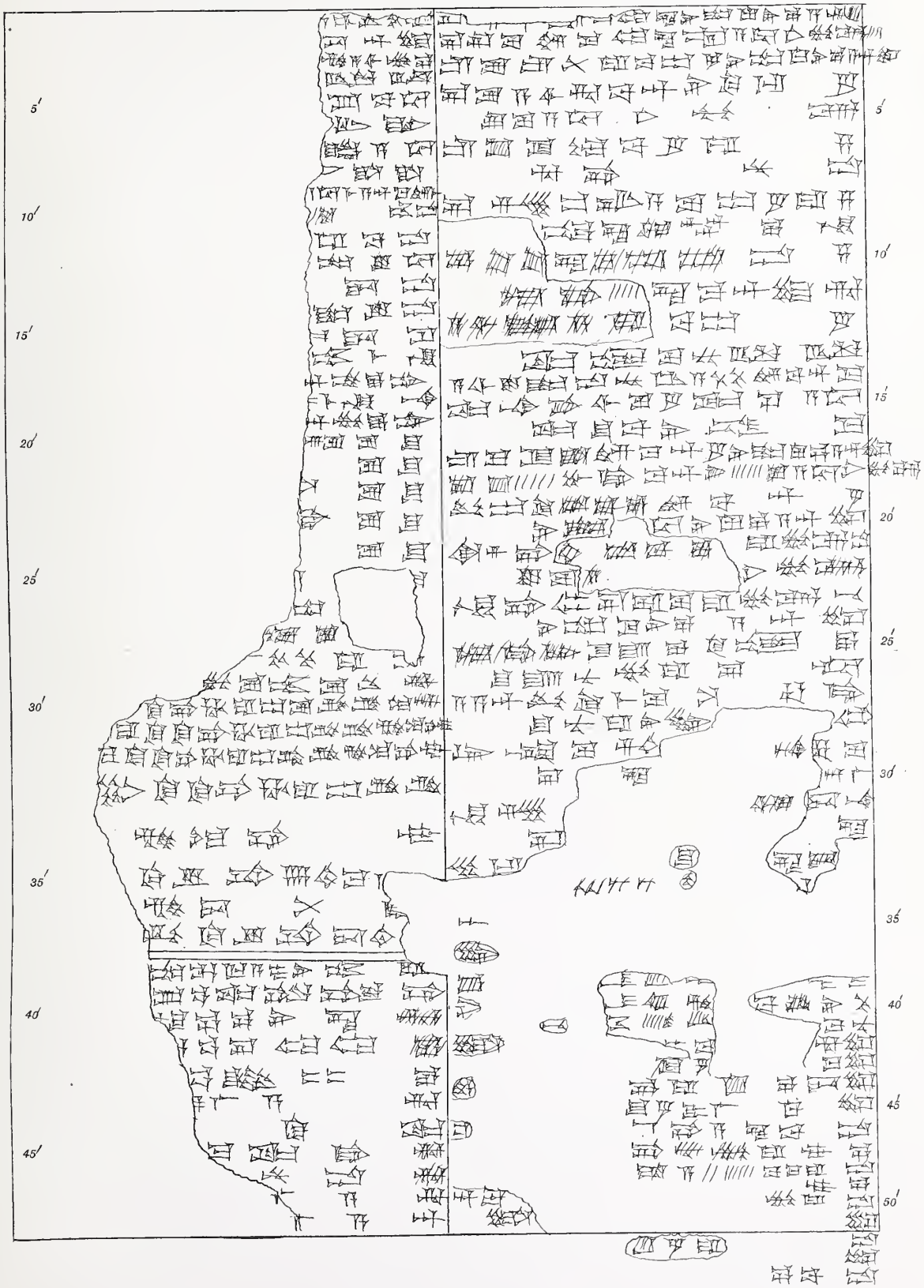


COL. I.

COL. II.



COL. IV. CONTINUED COL. III.



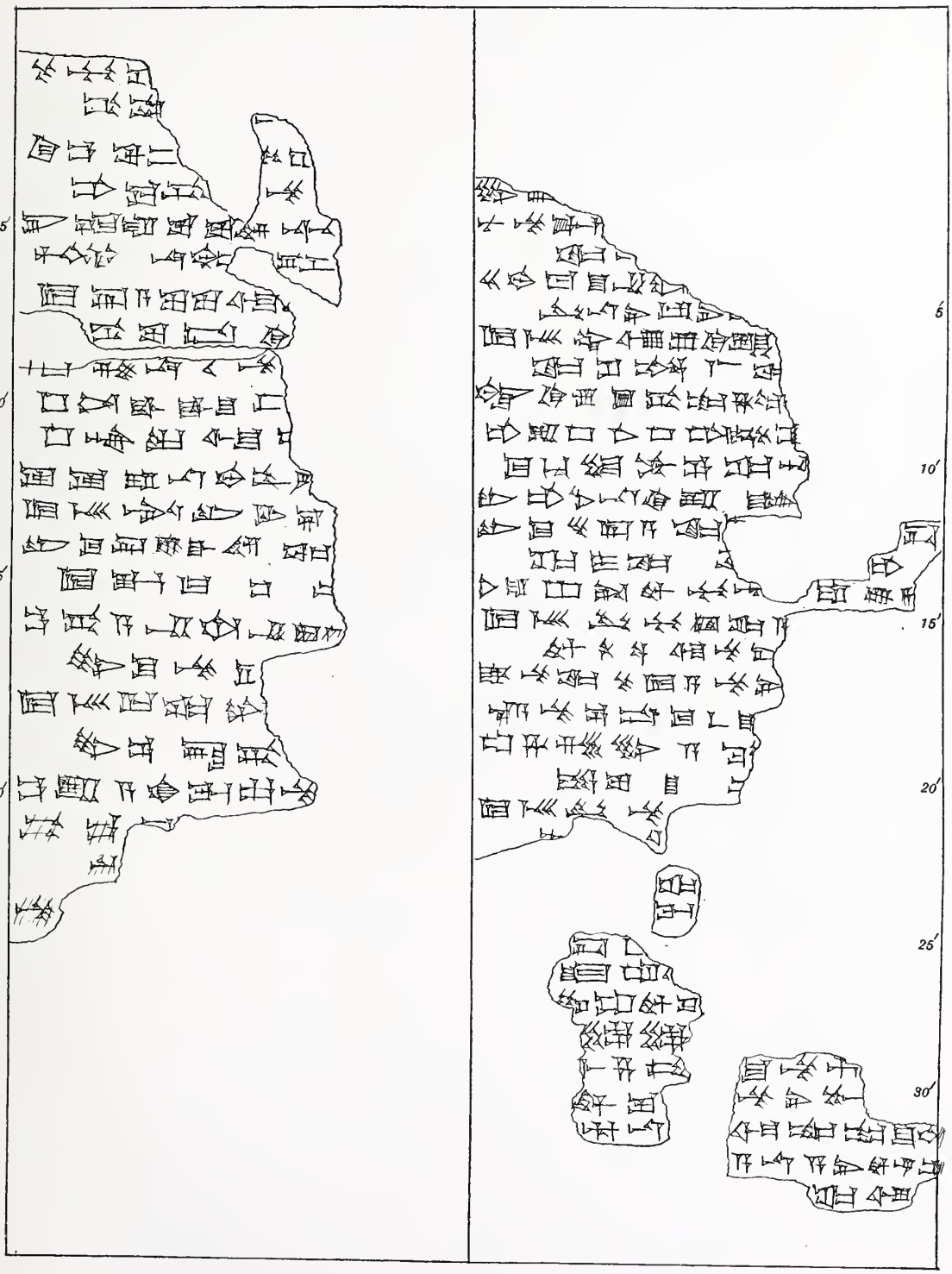
7

COL. I. COL. II

CONTINUED

Col. III.

Col. IV.



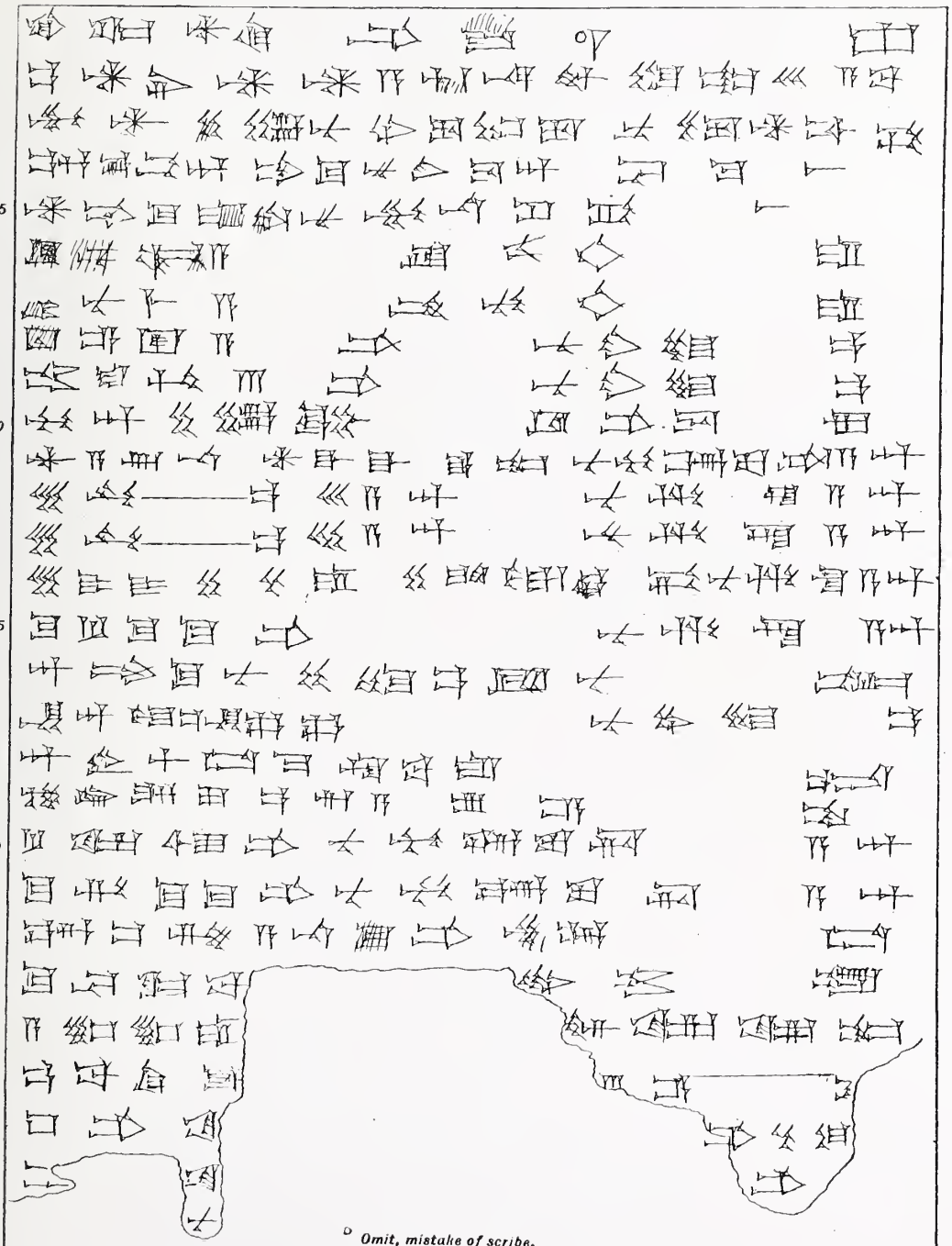
CONTINUED

COL. VI.

COL. V.

8

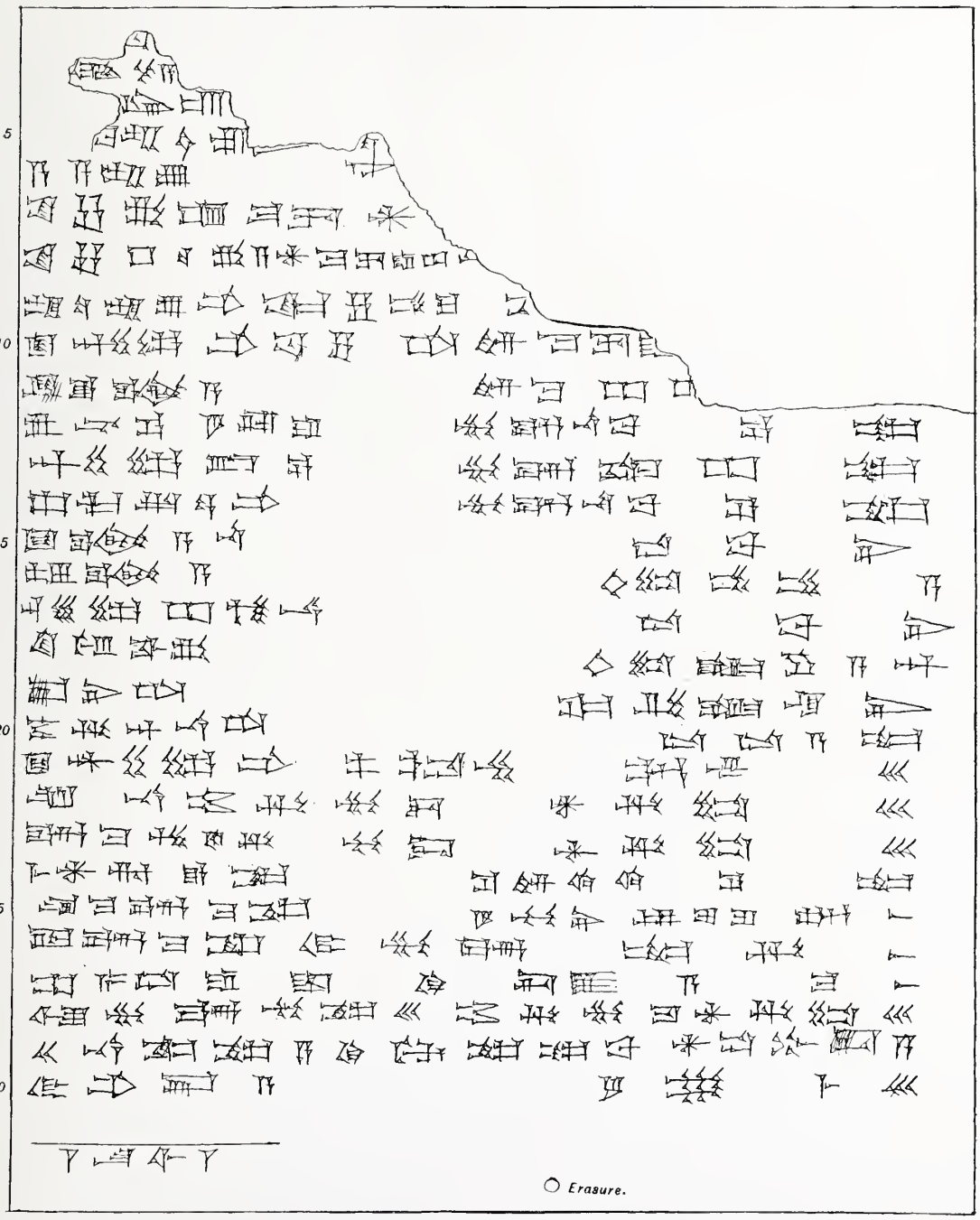
OBVERSE



[a] Omit, mistake of scribe.

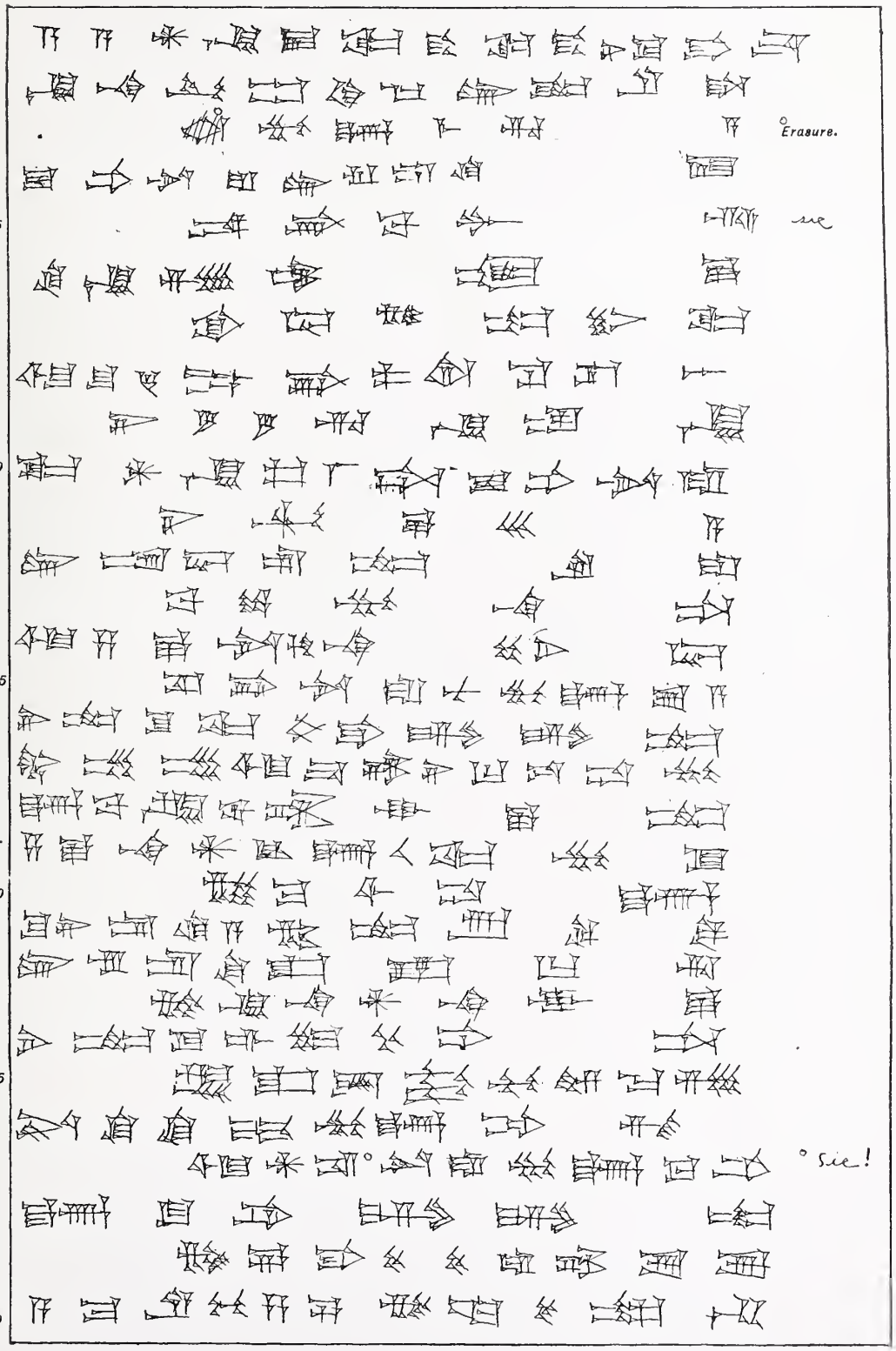
CONTINUED

REVERSE



○ Erasure.

9

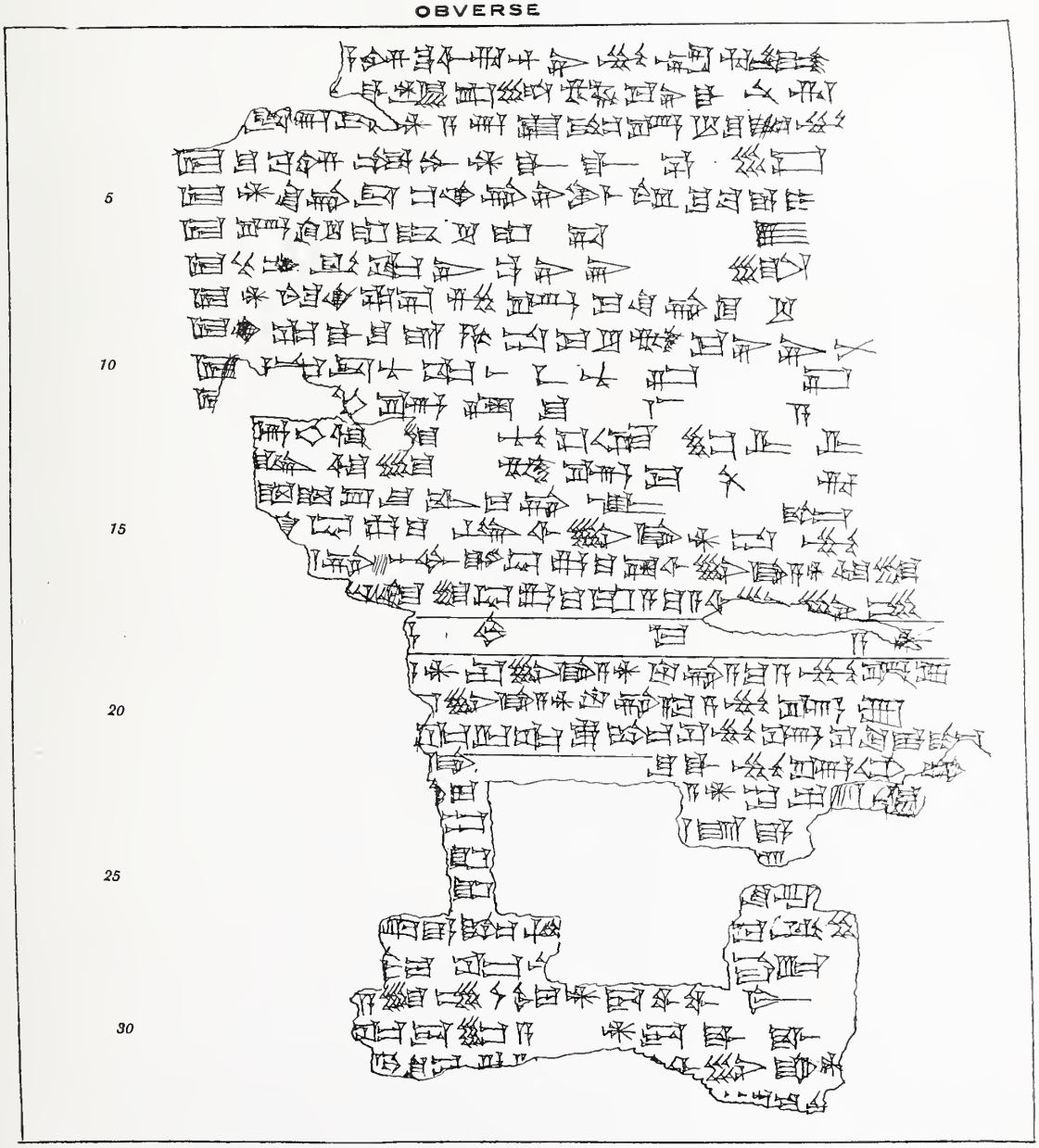


10

Reverse.

11

OBVERSE



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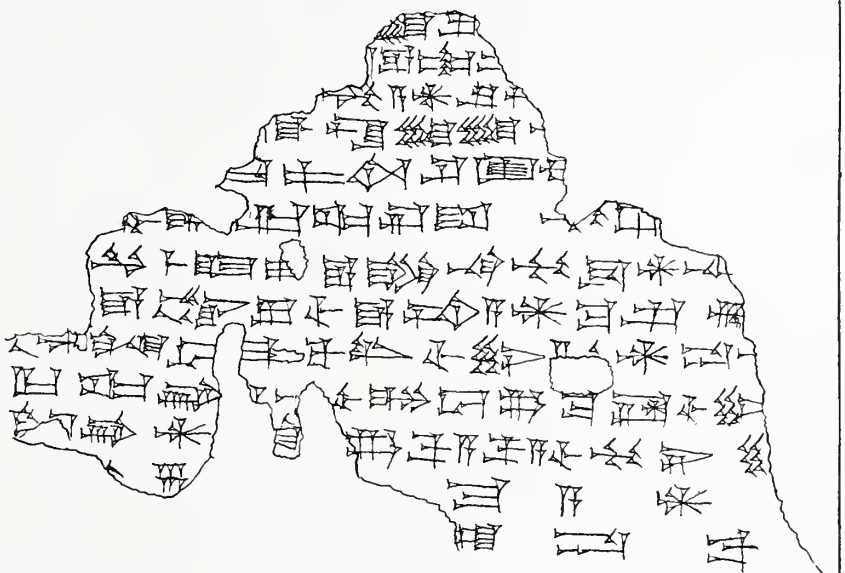
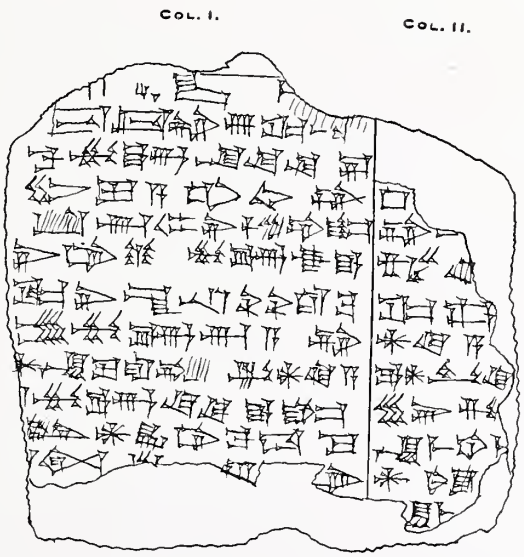


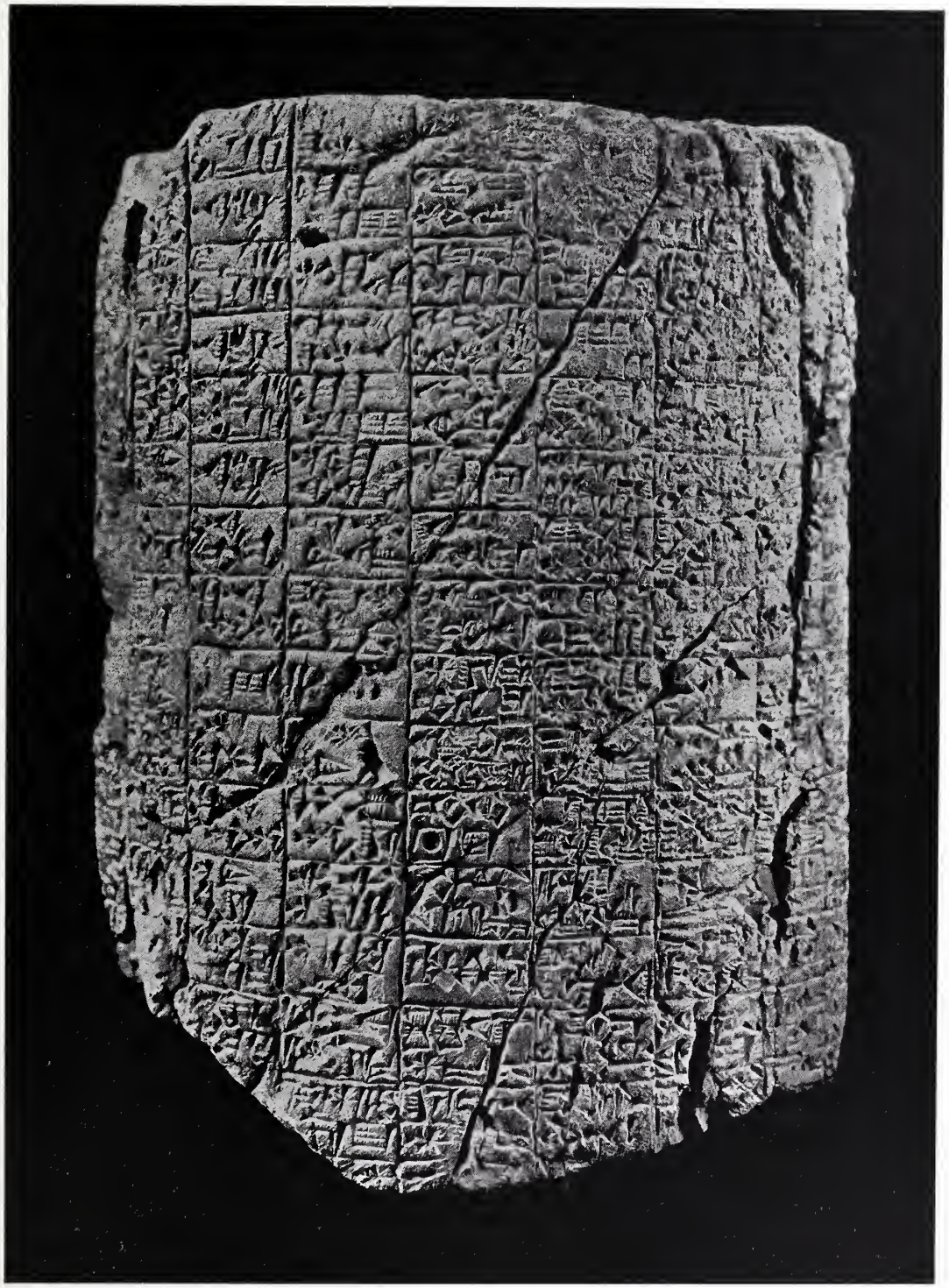
12



PHOTOGRAPHIC REPRODUCTIONS

No. 1, columns i–vi

No. 1, columns v–x

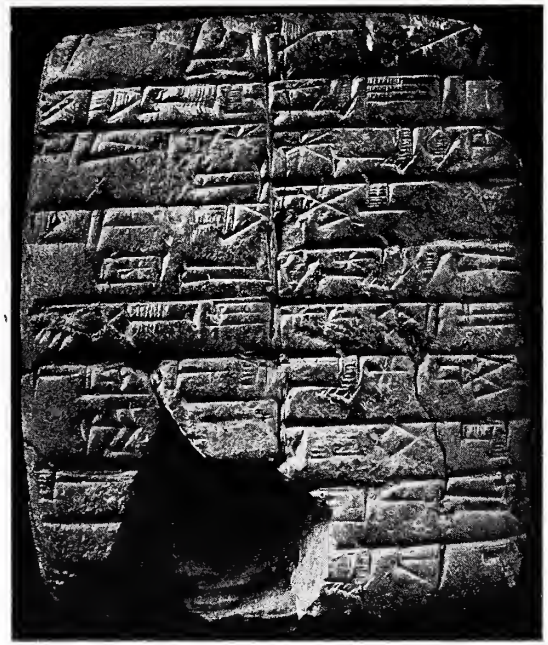


No. 1, columns ix–xv

No. 1, columns xiv–xix

No. 1, columns xviii, xix and i–iii

OBVERSE



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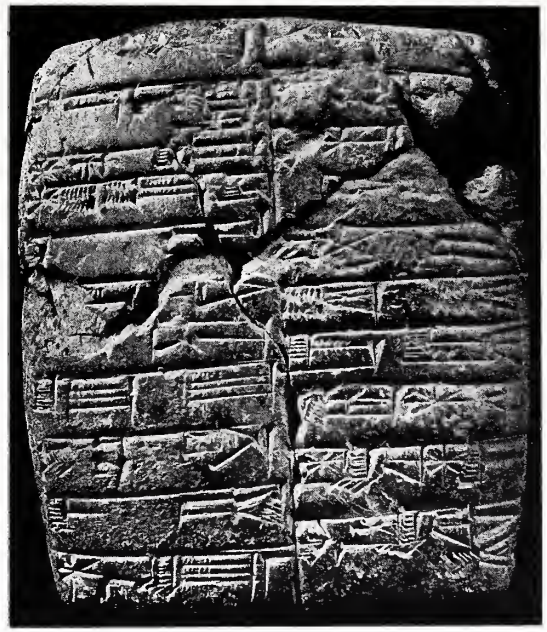
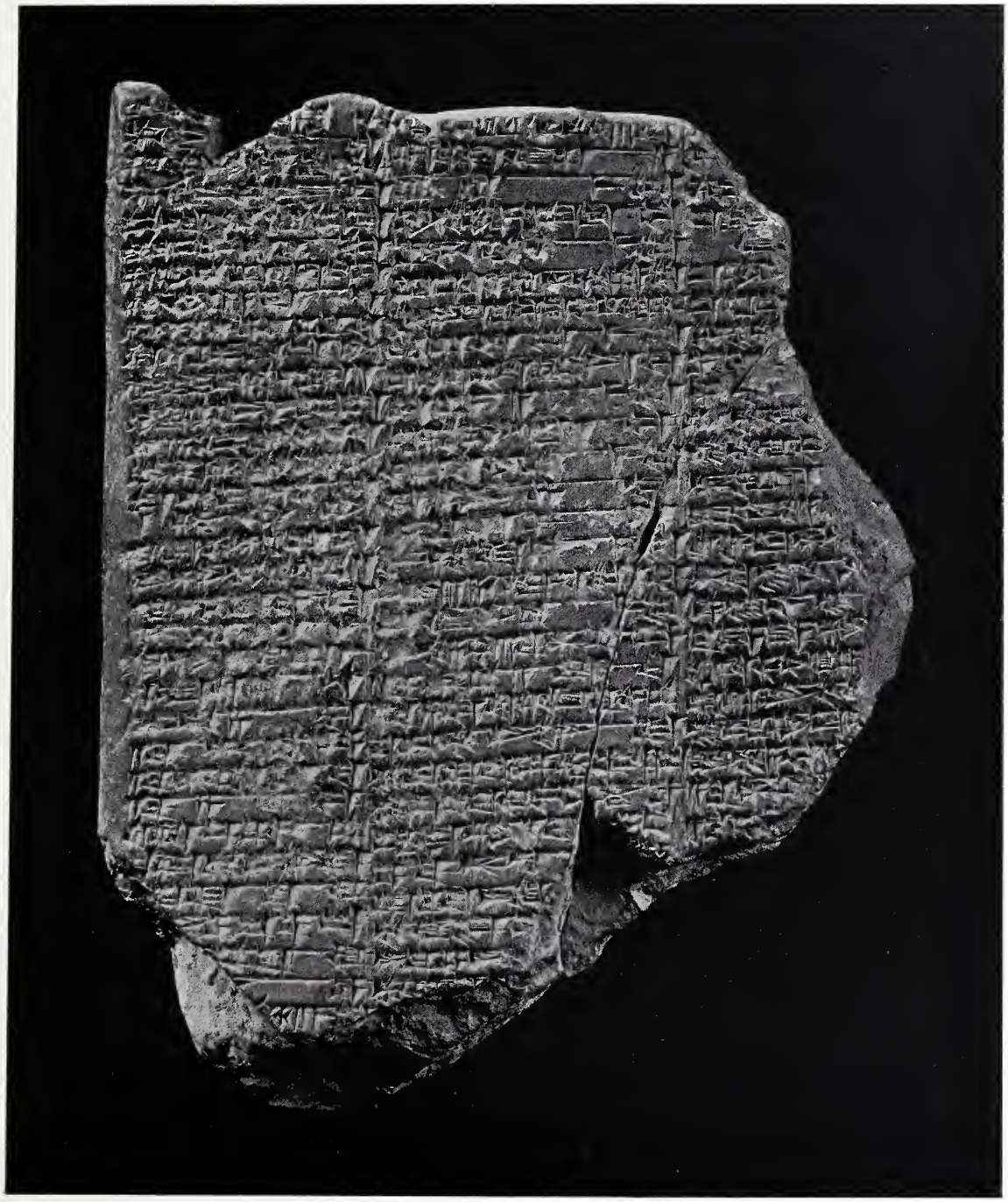
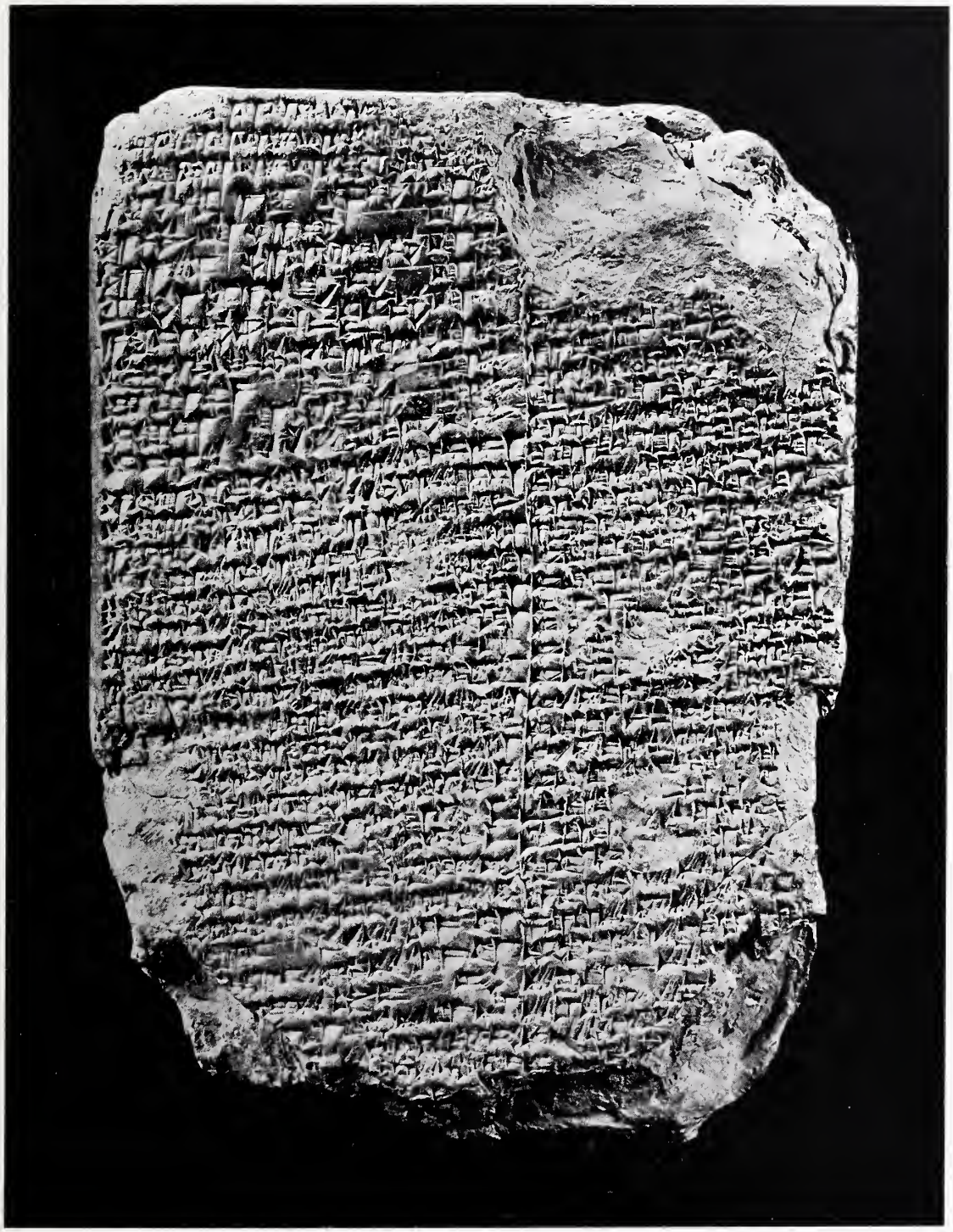


No. 2



No. 3, obverse

No. 3, reverse



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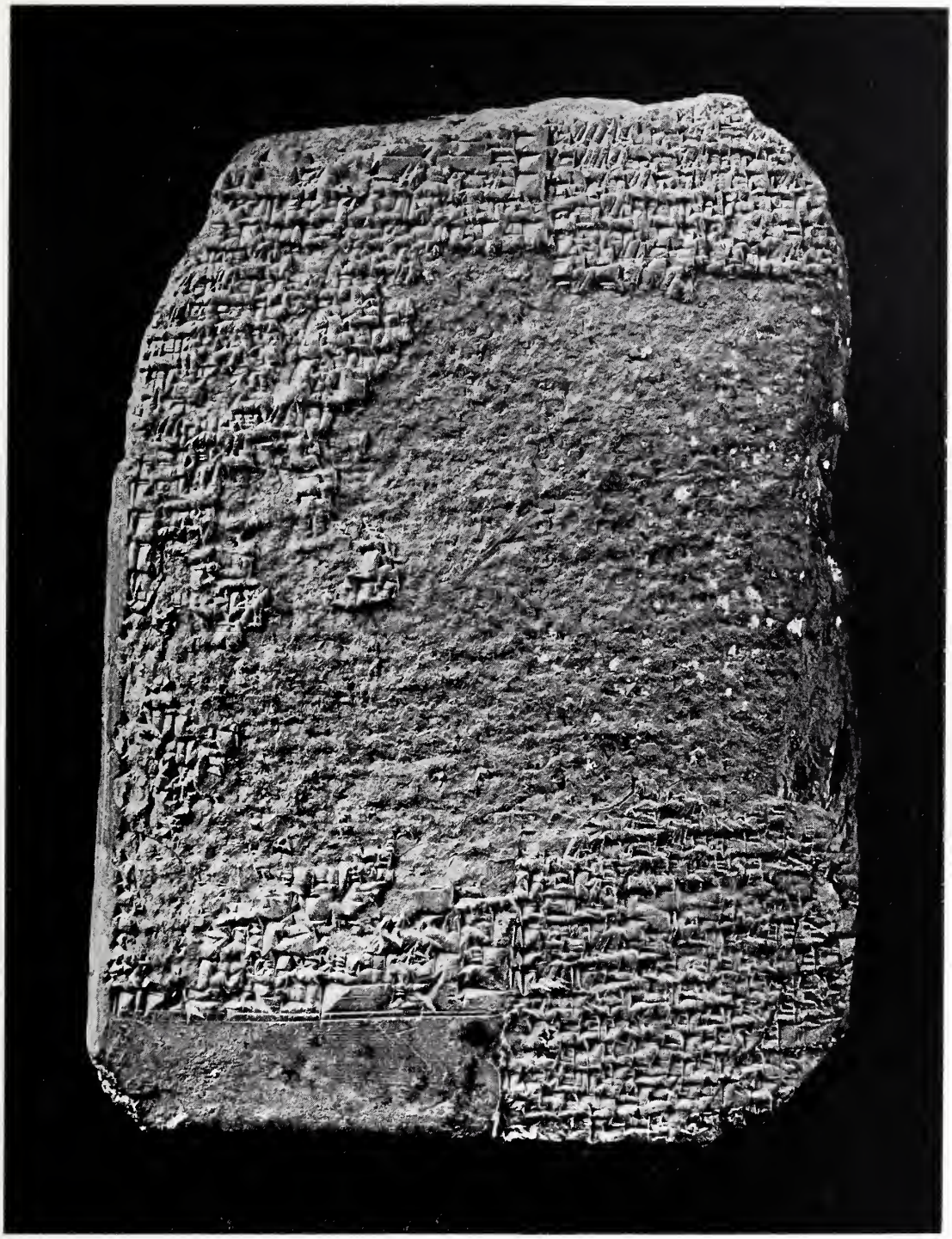

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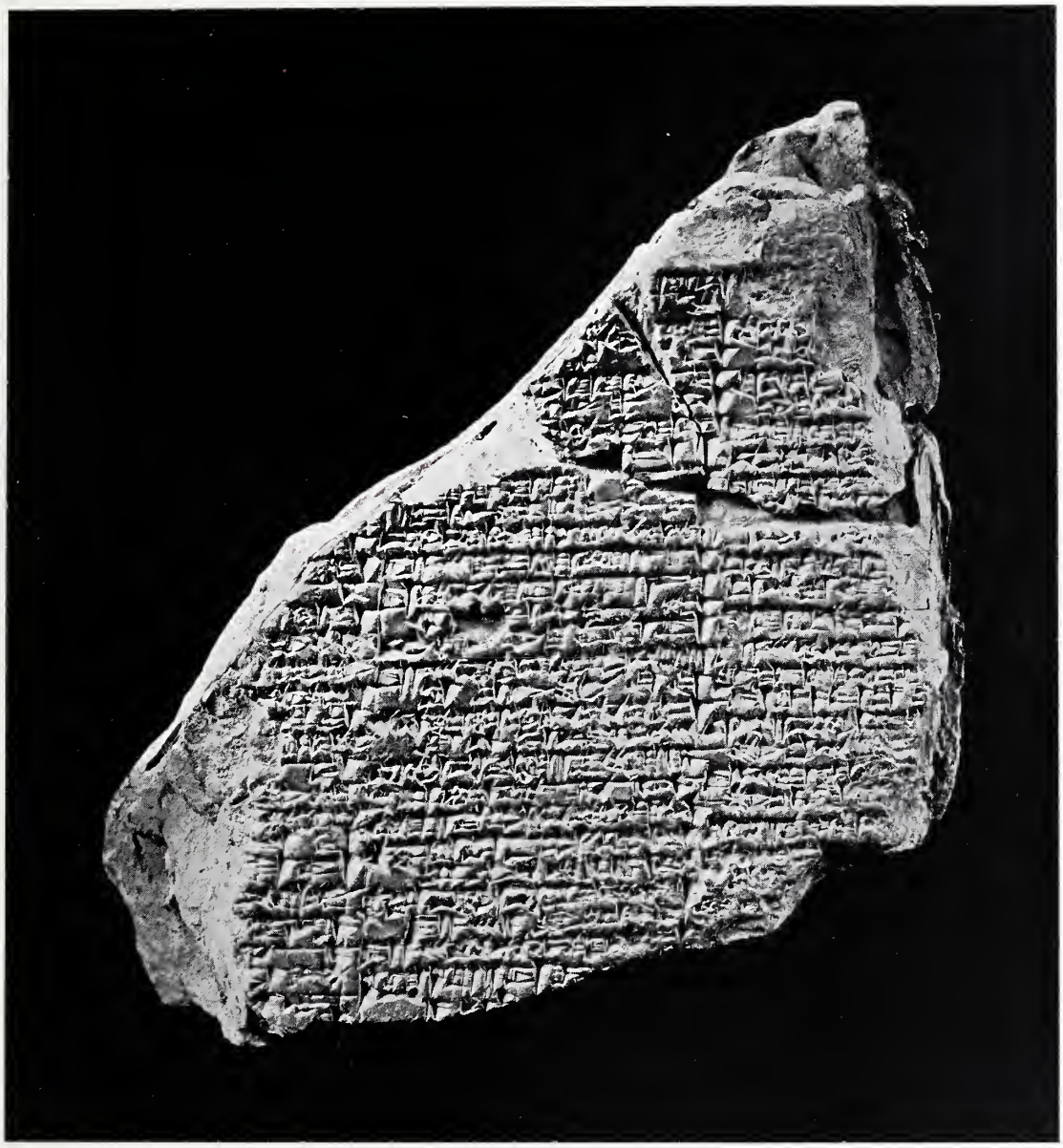

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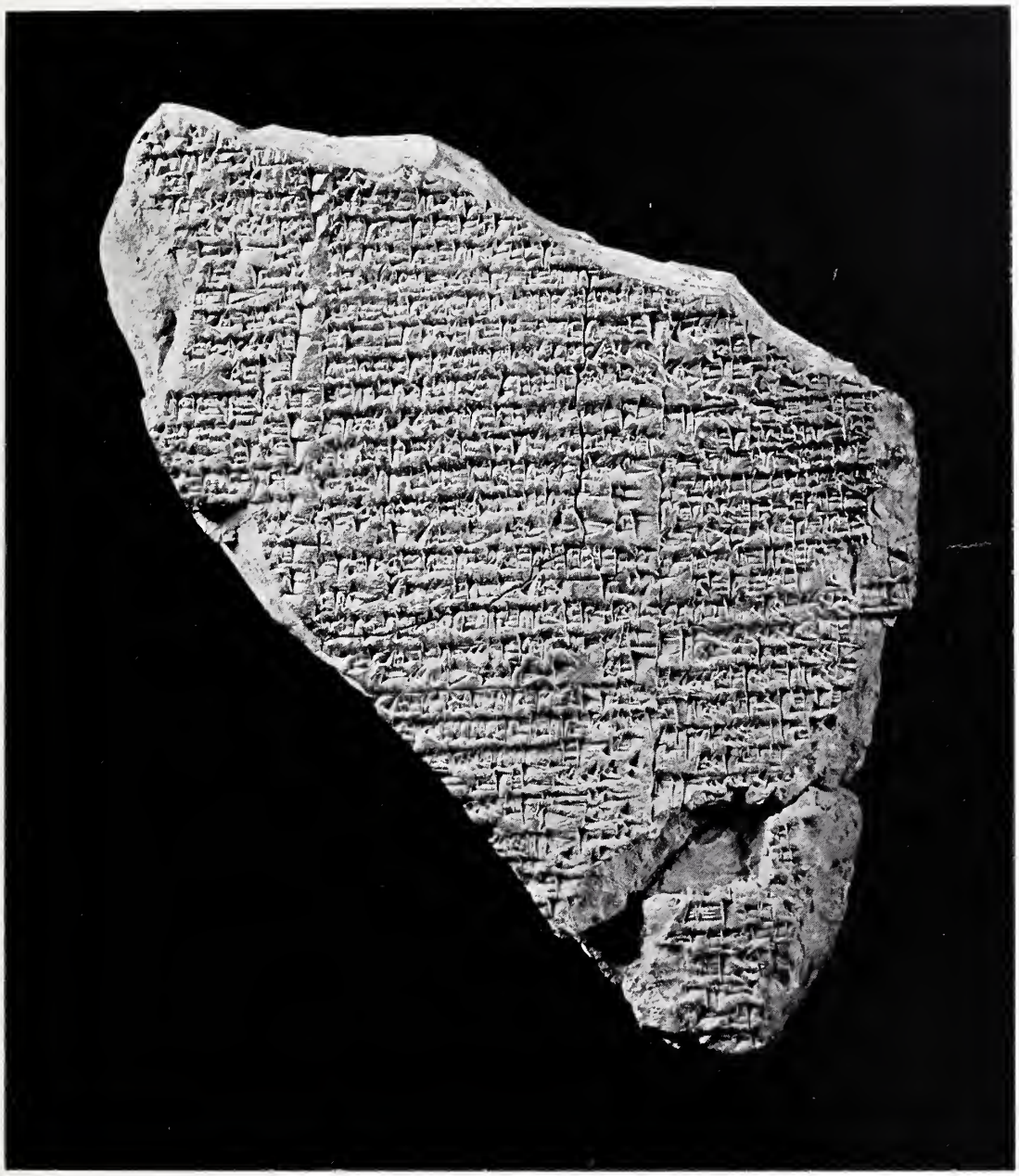

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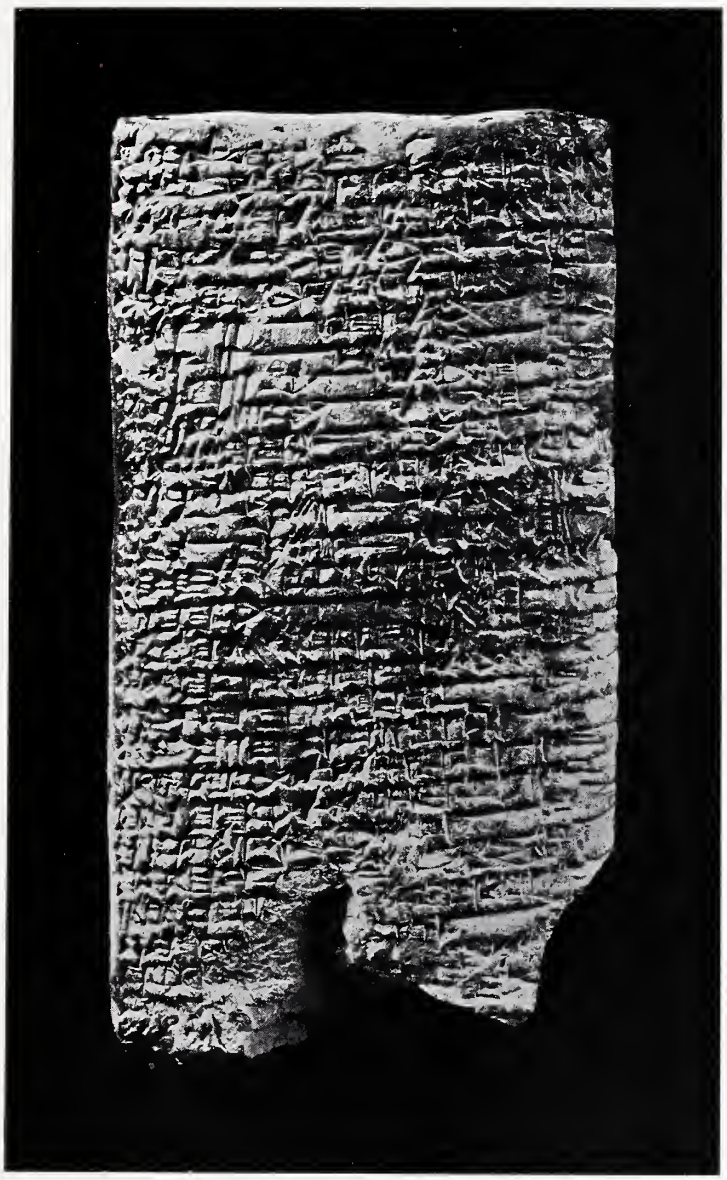

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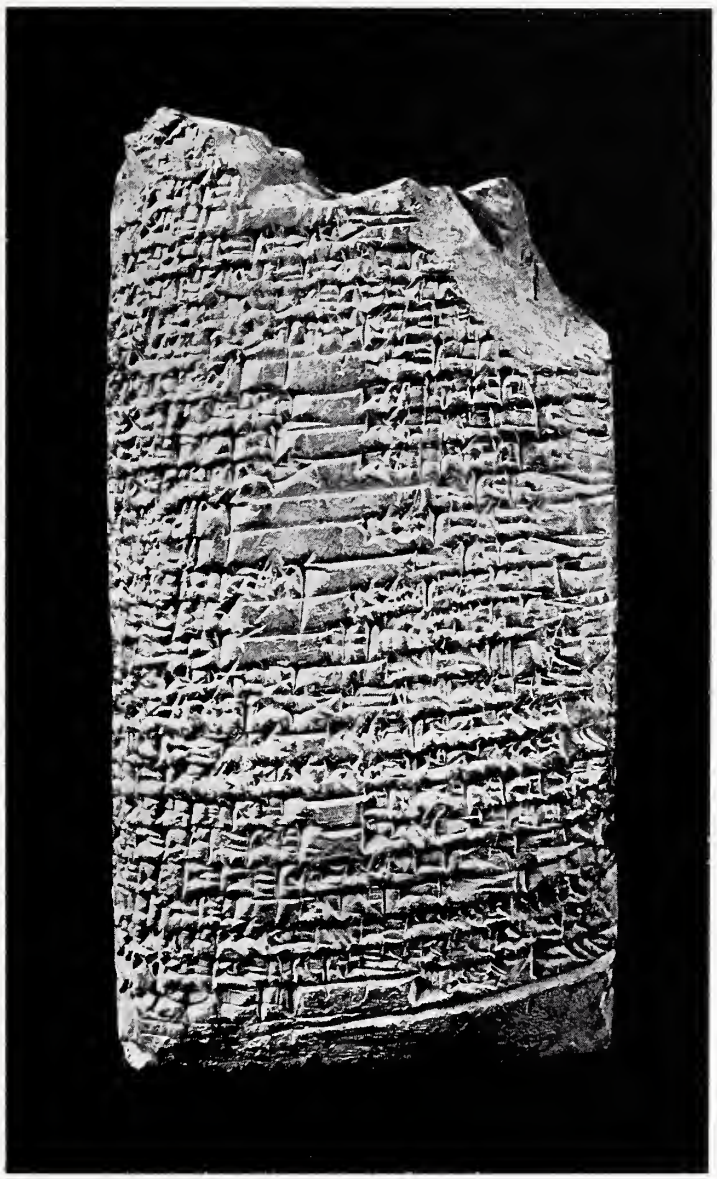
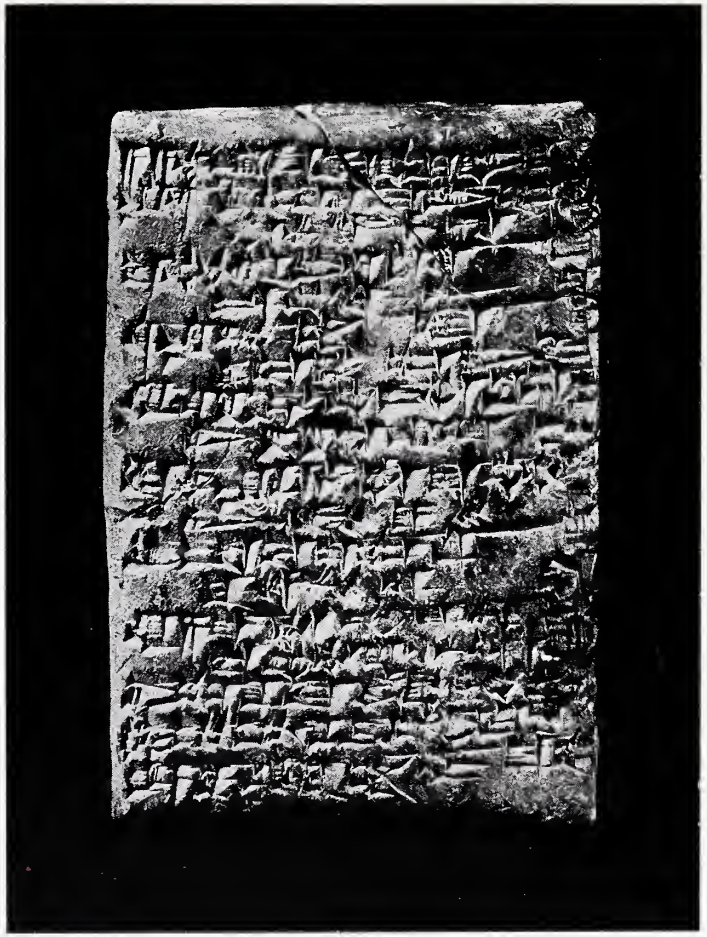
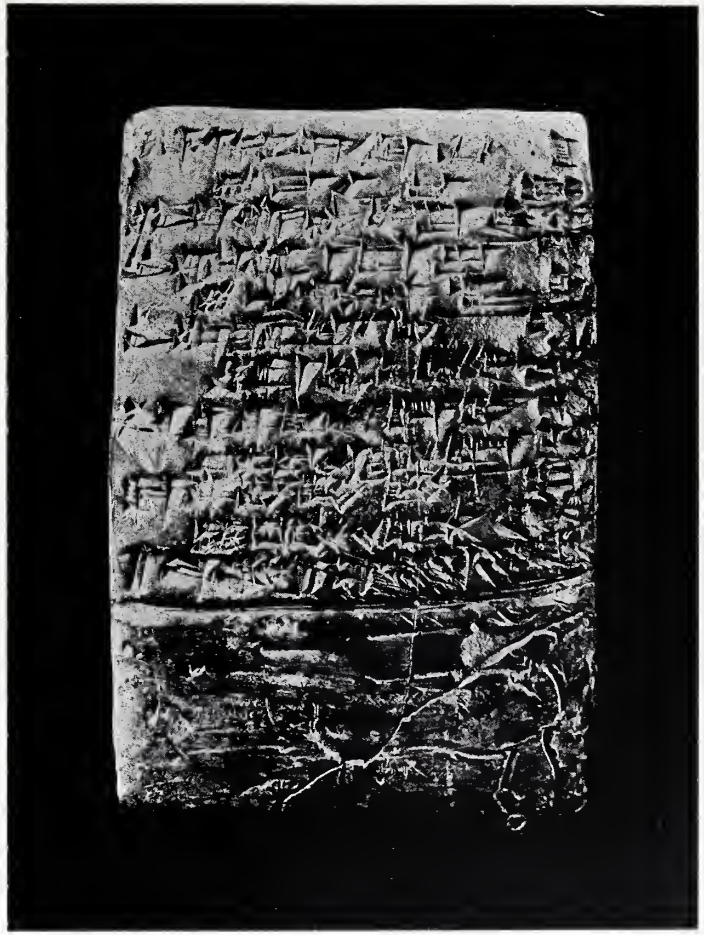


No. 8, reverse

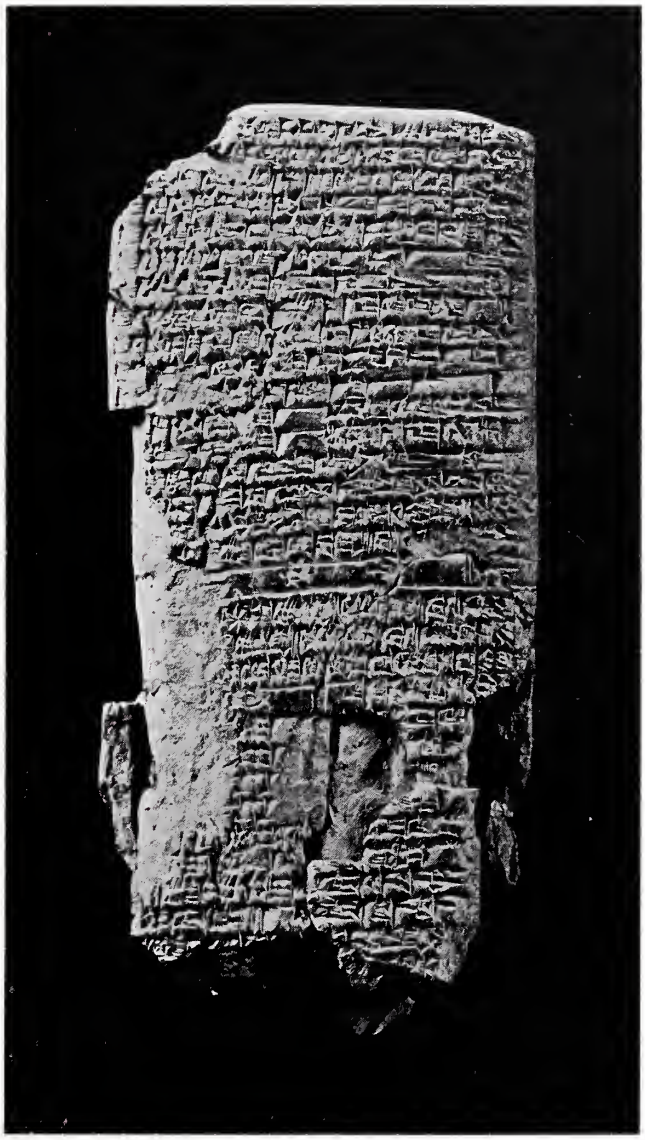
OBVERSE



REVERSE



No. 9



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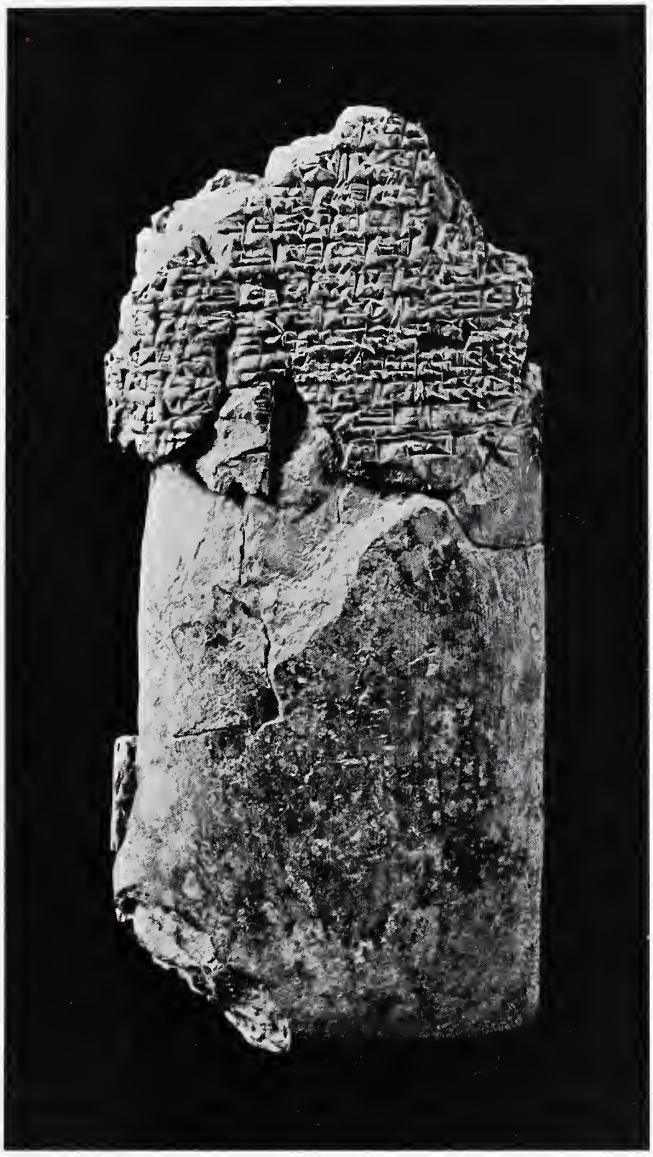

No. 11, reverse

CORRECTIONS

PLATE VIII, 15. Read for .

25. Read , for .

PLATE IX, 11, 12 Read for .

PLATE X, 3. Read .

5. Read for .

25. Read for .

32. Read for .

PLATE XVIII, 24. Read for .

PLATE XXI, 3, 4, 5. Read

5. Read for .

16. Read for .

19. Read for .

20. Mistake of scribe for ?

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3 3125 01538 3686